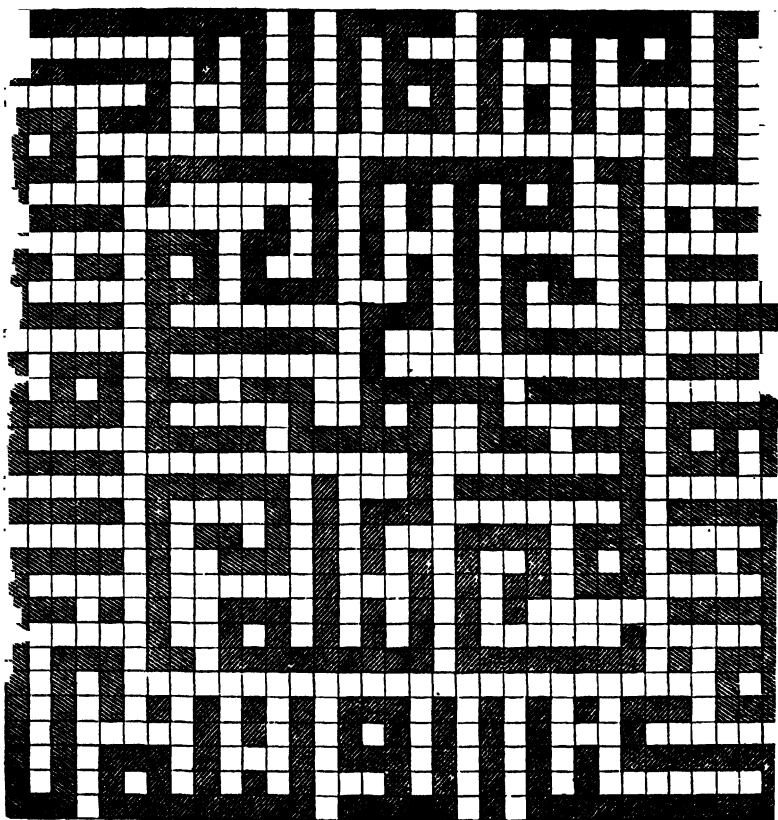


THE LIBRARY EDITION
OF
The Arabian Nights' Entertainments
ILLUSTRATED
VOLUME V



للابرار كل شی دَر

"TO THE PURE ALL THINGS ARE PURE"

(Puris omnia pura).

—*Arab Proverb.*

"Niuna corrotta mente intese mai sanamente parole."

—"Decameron"—*conclusion*

"Erubuit, posuitque meum Lucretia librum
Sed coram Bruto. Brute! recede, leget."

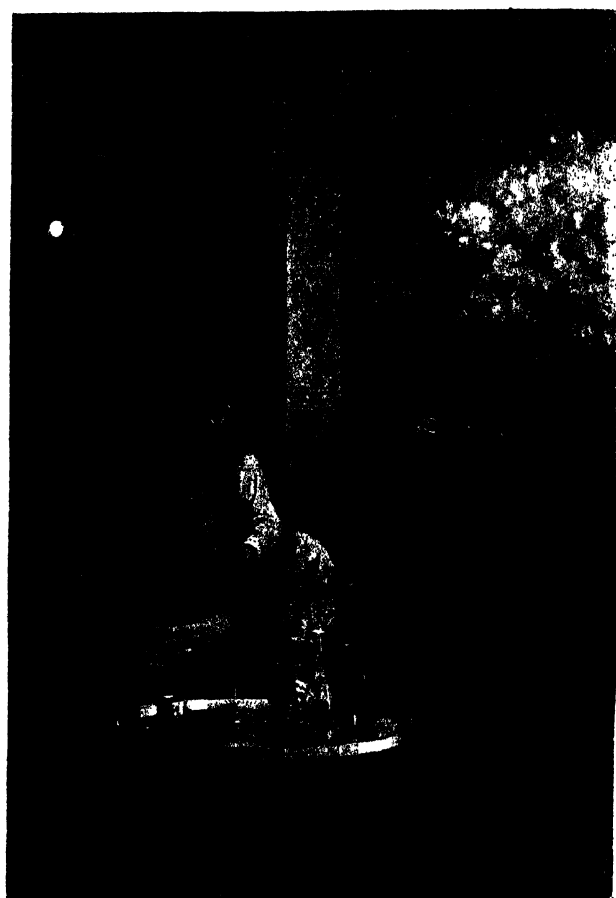
—*Martial.*

"Mieux est de ris que de larmes escripre,
Pour ce que rire est le propre des hommes."

—*RABELAIS.*

"The pleasure we derive from perusing the Thousand-and-One Stories makes us regret that we possess only a comparatively small part of these truly enchanting fictions."

—*CRICHTON'S "History of Arabia."*



The Book of the Thousand Nights and a Night

TRANSLATED FROM THE ARABIC BY
CAPTAIN SIR R. F. BURTON

K.C.M.G. F.R.G.S. &c. &c. &c.

REPRINTED FROM THE ORIGINAL EDITION AND EDITED BY
LEONARD C. SMITHERS

ILLUSTRATED BY A SERIES OF SEVENTY-ONE ORIGINAL ILLUSTRATIONS
REPRODUCED FROM THE ORIGINAL PICTURES IN OILS
SPECIALLY PAINTED BY

ALBERT LETCHFORD



IN TWELVE VOLUMES—VOLUME V

H. S. NICHOLS LTD.

39 CHARING CROSS ROAD LONDON W.C.

MDCCCXCVII

1897

(All rights reserved)

REGISTERED

TRADE



MARK

COPYRIGHTED IN GREAT BRITAIN AND THE UNITED STATES, 1897

E08126

CONTENTS OF THE FIFTH VOLUME.

	PAGE
134. THE CITY OF BRASS.	1
<i>(Lane—Vol. III. Story of the City of Brass: pp. 118-152.)</i>	
135. THE CRAFT AND MALICE OF WOMAN	36
<i>(Abstract of the Story of the King and his Son and the Damsel and the Seven Weezers: pp. 158-183.)</i>	
a. THE KING AND HIS WAZIR'S WIFE	43
b. THE CONFECTIONER, HIS WIFE, AND THE I'AKROT	46
c. THE FULLER AND HIS SON	48
d. THE RAKE'S TRICK AGAINST THE CHASTE WIFE	48
e. THE MISER AND THE LOAVES OF BREAD	50
f. THE LADY AND HER TWO LOVERS	51
g. THE KING'S SON AND THE OGRESS	53
h. THE DROP OF HONEY	55
i. THE WOMAN WHO MADE HER HUSBAND SIFT DUST	56
j. THE ENCHANTED SPRING	58
k. THE WAZIR'S SON AND THE HAMMAM-KEEPER'S WIFE	63
l. THE WIFE'S DEVICE TO CHEAT HER HUSBAND	64
m. THE GOLDSMITH AND THE CASHMERE SINGING-GIRL	68
n. THE MAN WHO NEVER LAUGHED DURING THE REST OF HIS DAYS	72
o. THE KING'S SON AND THE MERCHANT'S WIFE	79
p. THE PAGE WHO FEIGNED TO KNOW THE SPEECH OF BIRDS	81
q. THE LADY AND HER FIVE SUITORS	83
r. THE THREE WISHES, OR THE MAN WHO LONGED TO SEE THE NIGHT OF POWER	91
s. THE STOLEN NECKLACE	92
t. THE TWO PIGEONS	94
u. PRINCE BEHRAM AND THE PRINCESS AL-DATMA	94
v. THE HOUSE WITH THE BELVEDERE	98

	PAGE
w. THE KING'S SON AND THE IFRIT'S MISTRESS	108
x. THE SANDAL-WOOD MERCHANT AND THE SHARPERS	111
y. THE DEBAUCHEE AND THE THREE-YEAR-OLD CHILD	116
z. THE STOLEN PURSE	117
aa. THE FOX AND THE FOLK	120
136. JUDAR AND HIS BRETHREN	121
<i>(Story of Joodar : pp. 183-233.)</i>	
137. THE HISTORY OF GHARIB AND HIS BROTHER AJIB	162
138. OTBAH AND RAYYA	289
139. HIND DAUGHTER OF AL-NU'MAN AND AL-HAJJAJ	295
140. KHUZAYMAH BIN BISHR AND IKRIMAH AL-FAYYAZ	297
141. YUNUS THE SCRIBE AND THE CALIPH WALID BIN SAHL	302
142. HARUN AL-RASHID AND THE ARAB GIRL	306
143. AL-ASMA'I AND THE THREE GIRLS OF BASSORAH	308
144. IBRAHIM OF MOSUL AND THE DEVIL	311
<i>(Lane—Vol. I. p. 223.)</i>	
145. THE LOVERS OF THE BANU UZRAH	314
146. THE BADAWI AND HIS WIFE	321
<i>(Lane—Vol. I. p. 521.)</i>	
147. THE LOVERS OF BASSORAH	326
148. ISHAK OF MOSUL AND HIS MISTRESS AND THE DEVIL	332
149. THE LOVERS OF AL-MADINAH	335
<i>(Lane—Vol. III. Another Anecdote of Two Lovers : p. 252.)</i>	
150. AL-MALIK AL-NASIR AND HIS WAZIR	338
151. THE ROGUERIES OF DALILAH THE CRAFTY AND HER DAUGHTER ZAYNAB THE CONEY-CATCHER	340
<i>(Lane omits.)</i>	
152. THE ADVENTURES OF MERCURY ALI OF CAIRO	366
<i>(Lane omits.)</i>	

LIST OF ILLUSTRATIONS TO THE FIFTH VOLUME.

(LIBRARY EDITION.)

No. 33. THE CITY OF BRASS.

“ They came to the chief market-place . . .
and found all its shops open . . . and they beheld
the merchants sitting on the shop-boards dead ” . 26

34. JUDAR AND HIS BRETHREN.

“ Then the Moor took the two caskets and
conjured over them both . . . till the two caskets
flew in sunder, the fragments flying about, and
there came forth two men, with pinioned hands ” 134

35. JUDAR AND HIS BRETHREN.

“ Behold, the water disappeared and uncovered
the river-bed, and discovered the door of the treasure.
. . . There came forth a figure with a drawn sword,
who said to him, ‘ Stretch forth thy neck ’ ” . 137

36. THE HISTORY OF GHARIB AND HIS BRO-
THER AJIB.

“ They hastened to skin the Infidel and roasted
him and brought him to the Ghul, who ate his flesh
and crunched his bones ” 197

No. 37. THE HISTORY OF GHARIB AND HIS BROTHER AJIB.

“ The two Marids, after catching up Gharib and Sahim in their sleep, carried them to Mura’ash, King of the Jann, whom they saw seated on the throne of his kingship, as he were a huge mountain, with four heads on his body, the first that of a lion, the second that of an elephant, the third that of a panther, and the fourth that of a lynx. . . . They brought a brazier of gold and setting it before him, kindled therein fire and cast on drugs ” 236

„ 38. THE HISTORY OF GHARIB AND HIS BROTHER AJIB.

“ So the two Marids flew aloft. . . . Kaylajan came forward, caught up the Prince and Kurajan snatched up the King, and the twain flew back with them to Gharib ” 273

„ 39. THE HISTORY OF GHARIB AND HIS BROTHER AJIB.

“ They found Gharib standing at the gate, clad in complete war-gear. . . . They ran at him, but he fell on them like a rending lion . . . slaying of them much people. . . . When the night came they . . . would have taken him by strenuous effort, when, behold ! there descended upon the Infidels a thousand Marids ” 283

„ 40 THE ADVENTURES OF MERCURY ALI OF CAIRO.

“ Then he took up a cup of water, and conjuring over it, sprinkled Ali with somewhat thereof, saying, ‘ Take thou shape of bear ; ’ whereupon he instantly became a bear, and the Jew put a collar about his neck, muzzled him, and chained him to a picket of iron. Then he sat down and ate and drank ” (*frontispiece*) 392

THE CITY OF BRASS.¹

It is related that there was in tide of yore and in times and years long gone before, at Damascus of Assyria, a Caliph known as Abd al-Malik bin Marwán, the fifth of the Ommiade house. As this Commander of the Faithful was seated one day in his palace, conversing with his Sultans and Kings and the Grandees of his empire, the talk turned upon the legends of past peoples and the traditions of our lord Solomon, David's son (upon the twain be the Peace!), and on that which Allah Almighty had bestowed on him of lordship and dominion over men and Jinn and birds and beasts and reptiles and the wind and other created things; and quoth the Caliph, "Of a truth we hear from those who forewent us that the Lord (extolled and exalted be He!) vouchsafed unto none the like of that which He vouchsafed unto our lord Solomon and that he attained unto that whereto never attained other than he, in that he was wont to imprison Jinns and Marids and Satans in cucurbites of copper and to stop them with lead and seal them with his ring.²—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the five Hundred and Sixty-seventh Night,

She said, It hath reached me, O auspicious King, that when the Caliph Abd al-Malik bin Marwan sat conversing with his Grandees concerning our lord Solomon, and these noted what Allah had bestowed upon him of lordship and dominion, quoth the Commander of the Faithful, "Indeed he attained unto that whereto never attained other than he, in that he was wont to imprison Jinns and Marids and Satans in cucurbites of copper and stop them with lead and seal them with his ring." Then said Tálib bin Sahl (who was a seeker after treasures and had books that discovered to him hoards and wealth hidden under the earth), "O Commander of the Faithful (Allah make thy dominion to

¹ This is a true "City of Brass." (Nuhás asfar = yellow copper), as we learn in night dcclxxii. It is situated in the "Maghrib" (Mauritania), the region of magic and mystery; and the idea was probably suggested by the grand Roman ruins, which rise abruptly from what has become a sandy waste. Compare with this tale "The City of Many-Columned Iram" (night cclxxvi., *et seq.*) In Egypt Nuhás is vulg. pronounced Nihás.

² The Bresl. Edit. adds that the seal-ring was of stamped stone and iron, copper and lead. I have borrowed copiously from its vol. vi p. 343, *et seq.*

endure and exalt thy dignity here and hereafter !), my father told me of my grandfather, that he once took ship with a company, intending for the island of Sikiliyah, or Sicily, and sailed until there arose against them a contrary wind which drove them from their course and brought them after a month to a great mountain in one of the lands of Allah the Most High, but where that land was they wot not. Quoth my grandfather:—This was in the darkness of the night, and as soon as it was day there came forth to us from the caves of the mountain, folk black of colour and naked of body, as they were wild beasts, understanding not one word of what was addressed to them; nor was there any of them who knew Arabic, save their King, who was of their own kind. When he saw the ship, he came down to it with a company of his followers and saluting us, bade us welcome and questioned us of our case and our faith. We told him all concerning ourselves and he said, Be of good cheer for no harm shall befall you. And when we, in turn, asked them of their faith, we found that each was of one of the many creeds prevailing before the preaching of Al-Islam and the mission of Mohammed, whom may Allah bless and keep! So my shipmates remarked, We wot not what thou sayest. Then quoth the King, No Adam-son hath ever come to our land before you: but fear not, and rejoice in the assurance of safety and of return to your own country. Then he entertained us three days, feeding us on the flesh of birds and wild beasts and fishes, than which they had no other meat; and on the fourth day, he carried us down to the beach, that we might divert ourselves by looking upon the fisher-folk. Then we saw a man casting his net to catch fish, and presently he pulled them up and behold, in them was a cucurbite of copper, stopped with lead and sealed with the signet of Solomon, son of David (upon whom be the Peace!). He brought the vessel to land and broke it open, when there came forth a smoke, which rose a-twisting blue to the zenith, and we heard a horrible voice, saying, I repent! I repent! Pardon, O Prophet of Allah! I will never return to that which I did aforetime. Then the smoke became a terrible Giant frightful of form, whose head was level with the mountain-tops, and he vanished from our sight, whilst our hearts were well-nigh torn out for terror; but the blacks thought nothing of it. Then we returned to the King and questioned him of the matter; whereupon quoth he, Know that this was one of the Jinns whom Solomon, son of David, being wroth with them, shut up in these vessels and cast into the sea, after stopping the mouths with melted lead. Our fishermen oft-times, in casting their nets,

bring up such bottles, which being broken open, there come forth of them Jinnis who, deeming that Solomon is still alive and can pardon them, make their submission to him and say, I repent, O Prophet of Allah !” The Caliph marvelled at Talib’s story and said, “Glory be to God ! Verily, to Solomon was given a mighty dominion.” Now Al-Nábigah al-Zubyaní¹ was present, and he said, “Talib hath spoken soothly as is proven by the saying of the All-wise, the Primæval One :—

And Solomon, when Allah to him said, * ‘ Rise, be thou Caliph, rule with righteous sway :

Honour obedience for obeying thee ; * And who rebels imprison him for aye.’

Wherefore he used to put them in copper-bottles and cast them into the sea.” The poet’s words seemed good to the Caliph, and he said, “By Allah, I long to look upon some of these Solomonian vessels, which must be a warning to whoso will be warned.” “O Commander of the Faithful,” replied Talib, “it is in thy power to do so, without stirring abroad. Send to thy brother Abd al-Azíz bin Marwán, so he may write to Músá bin Nusayr,² governor of the Maghrib or Morocco, bidding him take horse thence to the mountains whereof I spoke and fetch thee therefrom as many of such cucurbites as thou hast a mind to ; for those mountains adjoin the frontiers of his province.” The Caliph approved his counsel and said, “Thou hast spoken sooth, O Talib, and I desire that, touching this matter, thou be my messenger to Musa bin Nusayr ; wherefore thou shalt have the White Flag³ and all thou hast a mind to of moneys and honour and so forth ; and I will care for thy family during thine absence.” “With love and gladness, O Commander of the Faithful !” answered Talib. “Go, with the blessing of Allah and His aid,” quoth the Caliph, and bade write a letter to his brother, Abd al-Aziz, his viceroy in Egypt, and another to Musa bin Nusayr, his viceroy in North-Western Africa, bidding him go himself in quest of the Solomonian bottles, leaving his son to govern in his stead. Moreover, he charged him to engage guides and to spare neither men nor money, nor to be remiss in the matter as he would take no excuse. Then he sealed the two

¹ As this was a well-known pre-Islamitic bard, his appearance here is decidedly anachronistic, probably by intention.

² The first Moslem conqueror of Spain, whose lieutenant, Tárik, the gallant and unfortunate, named Gibraltar (Jabal al-Tarik).

³ The colours of the Banú Umayyah (Omniade) Caliphs were white ; of the Banú Abbás (Abbasides) black, and of the Fatimites green. Carrying the royal flag denoted the generalissimo or plenipotentiary.

letters and committed them to Talib bin Sahl, bidding him advance the royal ensign before him and make his utmost speed ; and he gave him treasure and horsemen and footmen, to further him on his way, and made provision for the wants of his household during his absence. So Talib set out and arrived in due course at Cairo.¹—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Sixty-eighth Night,

She said, It hath reached me, O auspicious King, that Talib bin Sahl set out with his escort and crossed the desert country between Syria and Egypt, where the Governor came out to meet him and entreated him and his company with high honour whilst they tarried with him. Then he gave them a guide to bring them to the Sa'id or Upper Egypt, where the Emir Musa had his abiding-place ; and when the son of Nusayr heard of Talib's coming, he went forth to meet him and rejoiced in him. Talib gave him the Caliph's letter, and he took it reverently and, laying it on his head, cried, "I hear and I obey the Prince of the Faithful." Then he deemed it best to assemble his chief officers, and when all were present he acquainted them with the contents of the Caliph's letter, and sought counsel of them how he should act. "O Emir," answered they, "if thou seek one who shall guide thee to the place, summon the Shaykh 'Abd al-Samad, ibn 'Abd al-Kuddús, al-Samúdí²; for he is a man of varied knowledge, who hath travelled much and knoweth by experience all the seas and wastes and wolds and countries of the world and the inhabitants and wonders thereof; wherefore send thou for him and he will surely guide thee to thy desire." So Musa sent for him, and behold, he was a very ancient man shot in years and broken down with lapse of days. The Emir saluted him and said, "O Shaykh Abd al-Samad, our lord the Commander of the Faithful, Abd al-Malik bin Marwan, hath commanded me thus

1 *i.e.* Old Cairo, or Fustat: the present Cairo was then a Coptic village founded on an old Egyptian settlement called Lui-Tkeshroma, to which belonged the tanks on the hill and the great well, Bir Yusuf, absurdly attributed to Joseph the Patriarch. Lui is evidently the origin of Levi, and means a high priest (Brugsh, ii. 130), and his son's name was Roma.

2 I cannot but suspect that this is a clerical error for "Al-Samanhúdi," a native of Samanhúd (Wilkinson's "Semenood") in the Delta on the Damietta branch, the old Sebennytus (in Coptic Jem-nuti = Jem the God), a town which has produced many distinguished men in Moslem times. But there is also a Samhúd lying a few miles down stream from Denderah, and, as its mounds prove, it is an ancient site.

and thus. I have small knowledge of the land wherein is that which the Caliph desireth; but it is told me that thou knowest it well and the ways thither. Wilt thou, therefore, go with me and help me to accomplish the Caliph's need? So it please Allah the Most High, thy trouble and travail shall not go waste." Replied the Shaykh, "I hear and obey the bidding of the Commander of the Faithful; but know, O Emir, that the road thither is long and difficult and the ways few." "How far is it?" asked Musa, and the Shaykh answered, "It is a journey of two years and some months going and the like returning; and the way is full of hardships and terrors and things wondrous and marvellous. Now thou art a champion of the Faith¹ and our country is hard by that of the enemy; and peradventure the Nazarenes may come out upon us in thine absence; wherefore it behoveth thee to leave one to rule thy government in thy stead." "It is well," answered the Emir, and appointed his son Hárún Governor during his absence, requiring the troops to take the oath of fealty to him and bidding them obey him in all he should command. And they heard his words and promised obedience. Now this Harun was a man of great prowess and a renowned warrior and a doughty knight, and the Shaykh Abd al-Samad feigned to him that the place they sought was distant but four months' journey along the shore of the sea, with camping-places all the way. adjoining one another, and grass and springs, adding, "Allah will assuredly make the matter easy to us through thy blessing, O Lieutenant of the Commander of the Faithful!" Quoth the Emir Musa, "Knowest thou if any of the Kings have trodden this land before us?" and quoth the Shaykh, "Yes, it belonged aforetime to Darius the Greek, King of Alexandria." But he said to Musa privily, "O Emir, take with thee a thousand camels laden with victual and store of gugglets.²" The Emir asked, "And what shall we do with these?" and the Shaykh answered, "On our way is the desert of Kayrawán, or Cyrene, the which is a vast wold four days' journey long, and lacketh water; nor therein doth sound of voice ever sound nor is soul at any time to be seen. Moreover, there bloweth the Simoon³ and other hot winds called

¹ Egypt had not then been conquered from the Christians.

² Arab. "Kízá'n fukká'a," *i.e.* thin and slightly porous earthenware jars

³ I retain this venerable blunder: the right form is Samúm (from Samm), used for Fukká'a, a fermented drink made of barley or raisins. the poison-wind.

Al-Juwayb, which dry up the water-skins; but if the water be in gugglets, no harm can come to it." "Right," said Musa, and sending to Alexandria, let bring thence great plenty of gugglets. Then he took with him his Wazir and two thousand cavalry, clad in mail cap-à-pie, and set out without other to guide them but Abd al-Samad who forewent them, riding on his hackney. The party fared on diligently, now passing through inhabited lands, then ruins, and anon traversing frightful wolds and thirsty wastes and then mountains which spired high in air; nor did they leave journeying a whole year's space till, one morning, when the day broke, after they had travelled all night, behold, the Shaykh found himself in a land he knew not, and said, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great!" Quoth the Emir, "What is to do, O Shaykh?" and he answered, saying, "By the Lord of the Ka'abah, we have wandered from our road!" "How cometh that?" asked Musa, and Abd al-Samad replied, "The stars were overclouded, and I could not guide myself by them." "Where on God's earth are we now?" asked the Emir; and the Shaykh answered, "I know not, for I never set eyes on this land till this moment." Said Musa, "Guide us back to the place where we went astray"; but the other, "I know it no more." Then Musa, "Let us push on; haply Allah will guide us to it or direct us aright of His power." So they fared on till the hour of noon-prayer, when they came to a fair champaign, and wide and level and smooth as it were the sea when calm, and presently there appeared to them on the horizon some great thing, high and black, in whose midst was as it were smoke rising to the confines of the sky. They made for this, and stayed not in their course till they drew near thereto, when lo, it was a high castle, firm of foundations and great and gruesome, as it were a towering mountain, builded all of black stone, with frowning crenelles and a door of gleaming China steel that dazzled the eyes and dazed the wits. Round about it were a thousand steps, and that which appeared afar off as it were smoke was a central dome of lead an hundred cubits high. When the Emir saw this, he marvelled thereat with exceeding marvel and how this place was void of inhabitants; and the Shaykh, after he had certified himself thereof, said, "There is no god but *the* God, and Mohammed is the Apostle of God!" Quoth Musa, "I hear thee praise the Lord and hallow Him, and meseemeth thou rejoicest." "O Emir," answered Abd al-Samad, "Rejoice, for Allah (extolled and exalted be He!) hath delivered us from the frightful wolds and thirsty wastes." "How knowest thou that?" said Musa; and the other, "I know it for that my

father told me of my grandfather that he said :—We were once journeying in this land, and, straying from the road, we came to this palace and thence to the City of Brass, between which and the place thou seekest is two full months' travel. But thou must take to the sea-shore and leave it not, for there be watering-places and wells and camping-grounds established by King Zú al-Karnayn Iskandar, who, when he went to the conquest of Mauritania, found by the way thirsty deserts and wastes and wilds, and dug therein water-pits and built cisterns." Quoth Musa, "Allah rejoice thee with good news!" and quoth the Shaykh, "Come, let us go look upon yonder palace and its marvels, for it is an admonition to whoso will be admonished." So the Emir went up to the palace with the Shaykh and his officers, and coming to the gate found it open. Now this gate was builded with lofty columns and porticos whose walls and ceilings were inlaid with gold and silver and precious stones; and there led up to it flights of steps, among which were two wide stairs of coloured marble, never was seen their like; and over the doorway was a tablet whereon were graven letters of gold in the old ancient Ionian character. "O Emir," asked the Shaykh, "shall I read?" and Musa answered, "Read, and God bless thee! for all that betideth us in this journey dependeth upon thy blessing." So the Shaykh, who was a very learned man and versed in all tongues and characters, went up to the tablet and read whatso was thereon, and it was verse like this:—

The signs that here their mighty works pourtray * Warn us that all
must tread the self-same way:

O thou who standest in this stead to hear * Tidings of folk whose
power hath passed for aye,

Enter this palace-gate and ask the news * Of greatness fallen into dust
and clay:

Death has destroyed them and dispersed their might * And in the dust
they lost their rich display;

As they had only set their burdens down * To rest awhile, and then
had rode away.

When the Emir Musa heard these couplets, he wept till he lost his senses and said, "There is no god but *the* God, the Living, the Eternal, who ceaseth not!" Then he entered the palace and was confounded at its beauty and the goodness of its construction. He diverted himself awhile by viewing the pictures and images therein, till he came to another door, over which also were written verses, and said to the Shaykh, "Come read me these!" So he advanced and read as follows:—

Under these domes how many a company • Halted of old and fared
withouten stay :

See thou what might displays on other wights • Time with his shifts
which could such lords waylay :

They shared together what they gathered • And left their joys and
fared to Death-decay :

What joys they joyed ! what food they ate ! and now • In dust they're
eaten, for the worm a prey.

At this the Emir Musa wept bitter tears ; and the world waxed
yellow before his eyes and he said, " Verily, we were created for
a mighty matter¹ ! " Then they proceeded to explore the palace
and found it desert and void of living thing, its courts desolate and
dwelling-places waste laid. In the midst stood a lofty pavilion
with a dome rising high in air, and about it were four hundred
tombs builded of yellow marble. The Emir drew near unto
these and behold, amongst them was a great tomb, wide and long ;
and at its head stood a tablet of white marble, whereon were
graven these couplets :—

How oft have I fought ! and how many have slain ! • How much have
I witnessed of blessing and bane !

How much have I eaten ! how much have I drunk ! • How oft have I
hearkened to singing-girl's strain !

How much have I bidden ! how oft have forbid ! • How many a castle
and castellain

I have sieged and have searched, and the cloistered maids • In the
depths of its walls for my captives were ta'en !

But of ignorance sinned I to win me the meeds • Which won proved
naught and brought nothing of gain :

Then reckon thy reck'ning, O man, and be wise • Ere the goblet of
death and of doom thou shalt drain ;

For yet but a little the dust on thy head • They shall strew, and thy
life shall go down to the dead.

The Emir and his companions wept ; then drawing near unto the
pavilion they saw that it had eight doors of sandal-wood, studded
with nails of gold and stars of silver and inlaid with all manner
precious stones. On the first door were written these verses :—

What I left, I left it not for nobility of soul, • But through sentence and
decree that to every man are dight.

What while I lived happy, with a temper haught and high, • My
hoarding-place defending like a lion in the fight,

I took no rest, and greed of gain forbade me give a grain • Of mustard-
seed to save from the fires of Hell my sprite,

¹ i.e. for worship and to prepare for futurity.

Until stricken on a day, as with arrow, by decree * Of the Maker, the Fashioner, the Lord of Might and Right.
When my death was appointed, my life I could not keep * By the many of my stratagems, my cunning and my sleight :
My troops I had collected availed me not, and none * Of my friends and of my neighbours had power to mend my plight :
Through my life I was wearied in journeying to death * In stress or in solace, in joyance or desight :
So when money-bags are bloated, and dinar unto dinar * Thou addest, all may leave thee with fleeting of the night :
And the driver of a camel and the digger of a grave¹ * Are what thine heirs shall bring ere the morning dawneth bright :
And on Judgment Day alone shalt thou stand before thy Lord, * Overladen with thy sins and thy crimes and thine affright :
Let the world not seduce thee with lurings, but behold * What measure to thy family and neighbours it hath doled.

When Musa heard these verses, he wept with such weeping that he swooned away ; then, coming to himself, he entered the pavilion and saw therein a long tomb, awesome to look upon, whereon was a tablet of China steel and Shakyh Abd al-Samad drew near it and read this inscription : “ In the name of Everlasting Allah, the Never-beginning, the Never-ending ; in the name of Allah who begetteth not nor is He begot and unto Whom the like is not ; in the name of Allah the Lord of Majesty and Might ; in the name of the Living One who to death is never dight ! ”——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Five Hundred and Sixty-ninth Night,

She said, It hath reached me, O auspicious King, that Shaykh Abd al-Samad, having read the aforesaid, also found the following :—O thou who comest to this place, take warning by that which thou seest of the accidents of Time and the vicissitudes of Fortune, and be not deluded by the world and its pomps and vanities and fallacies and falsehoods and vain allurements, for that it is flattering, deceitful and treacherous, and the things thereof are but a loan to us which it will borrow back from all borrowers. It is like unto the dreams of the dreamer and the sleep-visions of the sleeper, or as the mirage of the desert, which the thirsty take

¹ The camel carries the Badawi's corpse to the cemetery, which is often distant ; hence to dream of a camel is an omen of death.

for water¹; and Satan maketh it fair for men even unto death. These are the ways of the world; wherefore put not thou thy trust therein neither incline thereto, for it bewrayeth him who leaneth upon it and who committeth himself thereunto in his affairs. Fall not thou into its snares neither take hold upon its skirts, but be warned by my example. I possessed four thousand bay horses and a haughty palace, and I had to wife a thousand daughters of kings, high-bosomed maids, as they were moons: I was blessed with a thousand sons as they were fierce lions, and I abode a thousand years, glad of heart and mind, and I amassed treasures beyond the competence of all the Kings of the regions of the earth, deeming that delight would still endure to me. But there fell on me unawares the Destroyer of delights and the Sunderer of societies, the Desolator of domiciles and the Spoiler of inhabited spots, the Murderer of great and small, babes and children and mothers, he who hath no ruth on the poor for his poverty, or feareth the King for all his bidding or forbidding. Verily, we abode safe and secure in this palace, till there descended upon us the judgment of the Lord of the Three Worlds, Lord of the Heavens, and Lord of the Earths, the vengeance of the Manifest Truth² overtook us, when there died of us every day two, till a great company of us had perished. When I saw that destruction had entered our dwellings and had homed with us and in the sea of deaths had drowned us, I summoned a writer and bade him indite these verses and instances and admonitions, the which I let grave, with rule and compass, on these doors and tablets and tombs. Now I had an army of a thousand thousand bridles, men of warrior mien with forearms strong and keen, armed with spears and mail-coats sheen and swords that gleam; so I bade them don their long-hanging hauberks and gird on their biting blades and mount their high-mettled steeds and level their dreadful lances; and whenas there fell on us the doom of the Lord of heaven and earth, I said to them, "Ho, all ye soldiers and troopers, can ye avail to ward off that which is fallen on me from the Omnipotent King?" But troopers and soldiers availed not unto this and said, "How shall we battle with Him to Whom no chamberlain barreth access, the Lord of the door which hath no doorkeeper?" Then quoth I to them, "Bring me my treasures." Now I had in my treasures a thousand cisterns in each of

¹ Koran, xxiv. 39. The word "Saráb" (mirage) is found in Isaiah (xxxv. 7), where the passage should be rendered, "And the mirage (sharab) shall become a lake," not, "and the parched ground shall become a pool." The Hindus prettily call it "Mrigatrishná" = the thirst of the deer.

² A name of Allah.

which were a thousand quintals¹ of red gold and the like of white silver, besides pearls and jewels of all kinds and other things of price, beyond the attainment of the kings of the earth. So they did that, and when they had laid all the treasure in my presence, I said to them, "Can ye ransom me with all this treasure or buy me one day of life therewith?" But they could not! So they resigned themselves to fore-ordained Fate and Fortune and I submitted to the judgment of Allah, enduring patiently that which He decreed unto me of affliction, till He took my soul and made me to dwell in my grave. And if thou ask of my name, I am Kúsh, the son of Shaddád son of Ád the Greater. And upon the tablets were engraved these lines:—

An thou wouldst know my name, whose day is done * With shifts of
time and changes 'neath the sun,
Know I am Shaddád's son, who ruled mankind * And o'er all earth
upheld dominion!
All stubborn peoples abject were to me; * And Shám to Cairo and to
Adnan-wone²;
I reigned in glory conquering many kings; * And peoples feared my
mischiefs every one.
Yea, tribes and armies in my hand I saw; * The world all dreaded me,
both friends and fone.
When I took horse, I viewed my numbered troops, * Bridles on
neighing steeds a million.
And I had wealth that none could tell or count, * Against misfortune
treasuring all I won;
Fain had I bought my life with all my wealth, * And for a moment's
space my death to shun;
But God would naught save what His purpose willed; * So from my
brethren cut I 'bode alone:
And Death, that sunders man, exchanged my lot * To pauper hut from
grandeur's mansion,
When found I all mine actions gone and past * Wherefor I'm pledged³
and by my sin undone.
Then fear, O man, who by a brink dost range, * The turns of Fortune
and the chance of Change.

The Emir Musa was hurt to his heart and loathed his life for what he saw of the slaughtering-places of the folk; and as they went about the highways and byways of the palace, viewing its

¹ Arab. "Kintár" = a hundredweight (*i.e.* 100 lbs.), about 98¾ lbs. avoirdupois. Hence the French *quintal* and its congeners (Littré).

² *i.e.* from Shám (Syria) to (the land of) Adnan, ancestor of the naturalised Arabs, that is, to Arabia.

³ Koran, lii. 21. "Every man is given in pledge for that which he shall have wrought."

sitting-chambers and pleasaunces, behold! they came upon a table of yellow-onyx, upborne on four feet of juniper-wood,¹ and thereon these words graven:—"At this table have eaten a thousand kings blind of the right eye and a thousand blind of the left, and yet other thousand sound of both eyes, all of whom have departed the world and have taken up their sojourn in the tombs and the catacombs." All this the Emir wrote down and left the palace, carrying off with him naught save the table aforesaid. Then he fared on with his host three days' space, under the guidance of the Shaykh Abd al-Samad, till they came to a high hill, whereon stood a horseman of brass. In his hand he held a lance with a broad head, in brightness like blinding leven, whereon was graven:—"O thou that comest unto me, if thou know not the way to the City of Brass, rub the hand of this rider and he will turn round and presently stop. Then take the direction whereto he faceth and fare fearless, for it will bring thee, without hardship, to the city aforesaid."—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Seventieth Night,

She said, It hath reached me, O auspicious King, that when the Emir Musa rubbed the horseman's hand he revolved like the dazzling lightning, and stopped facing in a direction other than that wherein they were journeying. So they took the road to which he pointed (which was the right way) and finding it a beaten track, fared on through their days and nights till they had covered a wide tract of country. Then they came upon a pillar of black stone like a furnace-chimney, wherein was one sunken up to his armpits. He had two great wings and four arms, two of them like the arms of the sons of Adam and other two as they were lion's paws, with claws of iron, and he was black and tall and frightful of aspect, with hair like horses' tails and eyes like blazing coals, slit upright in his face. Moreover, he had in the middle of his forehead a third eye, as it were that of a lynx, from which flew sparks of fire, and he cried out saying, "Glory to my Lord, who hath adjudged unto me this grievous torment and sore punishment until the Day of Doom!" When the folk saw him, they lost their reason for affright and turned to flee; so the Emir Musa asked the

¹ There is a constant clerical confusion in the texts between "Arar" (Juniperus Oxycedrus used by the Greeks for the images of their gods) and "Marmar," marble or alabaster, in the Talmud "Marmora" = marble, evidently from μάρμαρος = brilliant the brilliant stone.

Shaykh Abd al-Samad, "What is this?" and he answered, "I know not." Whereupon quoth Musa, "Draw near and question him of his condition; haply he will discover to thee his case." "Allah assain thee, Emir. Indeed, I am afraid of him," replied the Shaykh; but the Emir rejoined, saying, "Fear not; he is hindered from thee and from all others by that wherein he is." So Abd al-Samad drew near to the pillar and said to him which was therein, "O creature, what is thy name, and what art thou, and how camest thou here in this fashion?" "I am an Ifrit of the Jinn," replied he, "by name Dáhish, son of Al-A'amash,¹ and am confined here by the All-might, prisoned here by the providence and punished by the judgment of Allah, till it pleases Him, to Whom belong Might and Majesty, to release me." Then said Musa, "Ask him why he is in durance of this column?" So the Shaykh asked him of this, and the Ifrit replied, saying:—Verily my tale is wondrous and my case marvellous, and it is this. One of the sons of Iblis had an idol of red carnelian, whereof I was guardian, and there served it a King of the Kings of the sea, a Prince of puissant power and prow of prowess, over-ruling a thousand thousand warriors of the Jann who smote with swords before him and answered his summons in time of need. All these were under my commandment and obeyed my behest, being each and every rebels against Solomon, son of David (upon whom be the Peace!). And I used to enter the belly of the idol and thence bid and forbid them. Now this King's daughter loved the idol and was frequent in prostration to it and assiduous in its service; and she was the fairest woman of her day, accomplished in beauty and loveliness, elegance and grace. She was described unto Solomon and he sent to her father, saying, "Give me thy daughter to wife and break thine idol of carnelian and testify saying, There is no god but *the* God, and Solomon is the Prophet of Allah! an thou do this, our due shall be thy due and thy debt shall be our debt; but, if thou refuse, make ready to answer the summons of the Lord and don thy grave-gear, for I will come upon thee with an irresistible host, which shall fill the waste places of earth and make thee as yesterday that is passed away and hath no return for aye." When this message reached the King, he waxed insolent and rebellious, pride-full and contumacious and he cried to his Wazirs, "What say ye of this? Know ye that Solomon son of David hath sent requiring me to give him my daughter to wife, and break my idol of

¹ These Ifritical names are chosen for their *bizarrierie*. "Al-Dáhish" = the Amazed; and "Al-A'amash" = one with weak eyes always watering.

carnelian and enter his faith!" And they replied, "O mighty King, how shall Solomon do thus with thee? Even could he come at thee in the midst of this vast ocean, he could not prevail against thee, for the Marids of the Jann will fight on thy side and thou wilt ask succour of thine idol whom thou servest, and he will help thee and give thee victory over him. So thou wouldst do well to consult on this matter thy Lord" (meaning the idol aforesaid), "and hear what he saith. If he say, Fight him, fight him, and if not, not." So the King went in without stay or delay to his idol and offered up sacrifices and slaughtered victims; after which he fell down before him, prostrate and weeping, and repeated these verses:—

O my Lord, well I weet thy puissant hand : • Sulaymán would break thee and see thee bann'd.

O my Lord, to crave succour here I stand, • Command and I bow to thy high command!"

Then I (continued the Ifrit addressing the Shaykh and those about him), of my ignorance and want of wit and recklessness of the commandment of Solomon and lack of knowledge anent his power, entered the belly of the idol and made answer as follows:—

As for me, of him I feel naught affright; • For my lore and my wisdom are infinite :

If he wish for warfare I'll show him fight • And out of his body I'll tear his sprite!

When the King heard my boastful reply, he hardened his heart and resolved to wage war upon the Prophet and to offer him battle; wherefore he beat the messenger with a grievous beating and returned a foul answer to Solomon, threatening him and saying, "Of a truth, thy soul hath suggested to thee a vain thing; dost thou menace me with mendacious words? But gird thyself for battle; for, an thou come not to me, I will assuredly come to thee." So the messenger returned to Solomon and told him all that had passed and whatso had befallen him, which when the Prophet heard, he raged like Doomsday and addressed himself to the fray and levied armies of men and Jann and birds and reptiles. He commanded his Wazir Al-Dimiryát, King of the Jann, to gather together the Marids of the Jinn from all parts, and he collected for him six hundred thousand thousand of devils.¹ Moreover, by his order, his Wazir Ásaf bin Barkhiyá

¹ The Arabs have no word for million; so Messer Marco Miglione could not have learned it from them. On the other hand, the Hindus have more quadrillions than modern Europe.

evied him an army of men, to the number of a thousand thousand or more. These all he furnished with arms and armour and mounting, with his host, upon his carpet, took flight through air, while the beasts fared under him and the birds flew overhead, till he lighted down on the island of the refractory King and encompassed it about, filling earth with his hosts.—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Five Hundred and Seventy-first Night,

She said, It hath reached me, O auspicious King, that the Ifrit continued:—So when Solomon the prophet (upon whom be the Peace!) lighted down with his host on the island he sent to our King, saying, “Behold, I am come: defend thy life against that which has fallen upon thee, or else make thy submission to me and confess my apostleship and give me thy daughter to lawful wife and break thine idol and worship the one God, the alone Worshipful; and testify, thou and thine, and say, There is no god but *the* God, and Solomon is the Apostle of Allah¹! This if thou do, thou shalt have pardon and peace; but if not, it will avail thee nothing to fortify thyself in this island, for Allah (extolled and exalted be He!) hath bidden the Wind obey me; so I will bid it bear me to thee on my carpet and make thee a warning and an example to deter others.” But the King made answer to his messenger, saying, “It may not on any wise be as he requireth of me; so tell him I come forth to him.” With this reply the messenger returned to Solomon, who thereupon gathered together all the Jinn that were under his hand, to the number of a thousand thousand, and added to them other than they of Marids and Satans from the islands of the sea and the tops of the mountains and, drawing them up on parade, opened his armouries and distributed to them arms and armour. Then the Prophet drew out his host in battle array, dividing the beasts into two bodies, one on the right wing of the men and the other on the left, and bidding them tear the enemy’s horses in sunder. Furthermore, he ordered the birds which were in the island to hover over their heads and, whenas the assault should be made, that they should swoop down and tear out the foe’s

¹ This formula, according to Moslems, would begin with the beginning, “There is no ilāh but Allah and Adam is the Apostle (rasūl=one sent, a messenger; not nabi=prophet) of Allah.” And so on with Noah, Moses, David (not Solomon as a rule), and Jesus to Mohammed.

eyes with their beaks and buffet their faces with their wings; and they answered, saying, "We hear and we obey Allah and thee, O Prophet of Allah!" Then Solomon seated himself on a throne of alabaster, studded with precious stones and plated with red gold; and, commanding the wind to bear him aloft, set his Wazir Asaf bin Barkhiya¹ and the kings of mankind on his right and his Wazir Al-Dimiryat and the kings of the Jinn on his left, arraying the beasts and vipers and serpents in the van. Thereupon they all set on us together, and we gave them battle two days over a vast plain; but on the third day, disaster befell us, and the judgment of Allah the Most High was executed upon us. Now the first to charge upon them were I and my troops, and I said to my companions, "Abide in your places, whilst I sally forth to them and provoke Al-Dimiryat to combat singular." And behold, he came forth to the duello as he were a vast mountain, with his fires flaming and his smoke spireing, and shot at me a falling star of fire; but I swerved from it and it missed me. Then I cast at him in my turn a flame of fire, and it smote him; but his shaft² overcame my fire and he cried out at me so terrible a cry that meseemed the skies were fallen flat upon me, and the mountains trembled at his voice. Then he commanded his hosts to charge; accordingly, they rushed on us and we rushed on them, each crying out upon other, and battle reared its crest, rising in volumes and smoke ascending in columns and hearts well-nigh cleaving. The birds and the flying Jinn fought in the air and the beasts and men and the foot-faring Jann in the dust and I fought with Al-Dimiryat, till I was weary and he not less so. At last, I grew weak and turned to flee from him, whereupon my companions and tribesmen likewise took to flight and my hosts were put to the rout, and Solomon cried out, saying, "Take yonder furious tyrant, the accursed, the infamous!" Then man fell upon man, and Jinn upon Jinn, and the armies of the Prophet charged down upon us, with the wild beasts and lions on their right hand and on their left, rending our horses and tearing our men; whilst the birds hovered overhead in air pecking out our eyes with their claws and beaks, and beating our faces with their wings, and the serpents struck us

¹ This son of Barachia has been noticed before. The text embroiders the Koranic chapter No. xxvii.

² The Bresl. Edit. (vi. 371) reads "Samm-hu" = his poison, prob. a clerical error for "Sahmhu" = his shaft. It was a duel with the "Shiháb" or falling stars, the meteors which are popularly supposed, I have said, to be the arrows shot by the angels against devils and evil spirits when they approach too near heaven in order to overhear Divine secrets.

with their fangs, till the most of our folk lay prone upon the face of the earth, like the trunks of date-trees. Thus defeat befell our King and we became a spoil unto Solomon. As to me, I fled from before Al-Dimiryat; but he followed me three months' journey, till I fell down for weariness and he overtook me, and pouncing upon me, made me prisoner. Quoth I, "By the virtue of Him who hath exalted thee and abased me, spare me and bring me into the presence of Solomon (upon whom be the Peace!)." So he carried me before Solomon, who received me after the foulest fashion and bade bring this pillar and hollow it out. Then he set me herein and chained me and sealed me with his signet-ring, and Al-Dimiryat bore me to this place wherein thou seest me. Moreover, he charged a great Angel to guard me, and this pillar is my prison until Judgment Day.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Seventy-second Night,

She said, It hath reached me, O auspicious King, that when the Jinni who was prisoned in the pillar had told them his tale, from first to last, the folk marvelled at his story and at the frightfulness of his favour, and the Emir Musa said, "There is no god but *the* God! Soothly was Solomon gifted with a mighty dominion." Then said the Shaykh Abd al-Samad to the Jinni, "Ho there! I would fain ask thee of a thing, whereof do thou inform us." "Ask what thou wilt," answered the Ifrit Dahish; and the Shaykh said, "Are there hereabouts any of the Ifrits imprisoned in bottles of brass from the time of Solomon (upon whom be the Peace!)?" "Yes," replied the Jinni; "there be such in the sea of Al-Karkar¹ on the shores whereof dwell a people of the lineage of Noah (upon whom be the Peace!); for their country was not reached by the Deluge and they are cut off there from the other sons of Adam." Quoth Abd al-Samad, "And which is the way to the City of Brass and the place wherein are the cucurbites of Solomon, and what distance lieth between us and it?" Quoth the Ifrit, "It is near at hand," and directed them in the way thither. So they left him and fared forward till there appeared to them afar off a great blackness and therein two fires facing each other, and the Emir Musa asked the Shaykh, "What is yonder vast blackness and its twin fires?" and the guide answered, "Rejoice, O Emir, for this is the City of Brass, as it is described in the Book of

1 A fancy sea from the Lat. "Carcer" (?).

Hidden Treasures which I have by me. Its walls are of black stone and it hath two towers of Andalusian brass,¹ which appear to the beholder in the distance as they were twin fires, and hence is it named the City of Brass." Then they fared on without ceasing till they drew near the city and behold, it was as it were a piece of a mountain or a mass of iron cast in a mould and impenetrable for the height of its walls and bulwarks; while nothing could be more beautiful than its buildings and its ordinance. So they dismounted and sought for an entrance, but saw none, neither found any trace of opening in the walls, albeit there were five-and-twenty portals to the city, but none of them was visible from without. Then quoth the Emir, "O Shaykh, I see to this city no sign of any gate"; and quoth he, "O Emir, thus is it described in my Book of Hidden Treasures; it hath five-and-twenty portals; but none thereof may be opened save from within the city." Asked Musa, "And how shall we do to enter the city and view its wonders?" and Talib son of Sahl, his Wazir, answered, "Allah assain the Emir! let us rest here two or three days and, God willing, we will make shift to come within the walls." Then said Musa to one of his men, "Mount thy camel and ride round about the city, so haply thou may light upon a gate or a place somewhat lower than this fronting us, or Inshallah! a breach whereby we can enter." Accordingly, he mounted his beast, taking water and victuals with him, and rode round the city two days and two nights, without drawing rein to rest, but found the wall thereof as it were one block, without breach or way of ingress; and on the third day, he came again in sight of his companions, dazed and amazed at what he had seen of the extent and loftiness of the place, and said, "O Emir, the easiest place of access is this where you have alighted." Then Musa took Talib and Abd al-Samad and ascended the highest hill which overlooked the city. When they reached the top, they beheld beneath them a city, never saw eyes a greater or a goodlier, with dwelling-places and mansions of towering height, and palaces and pavilions and domes gleaming gloriously bright, and sconces and bulwarks of strength infinite; and its streams were a-flowing and flowers a-blowing and fruits a-glowing. It was a city with gates impregnable; but void and still, without a voice or a cheering inhabitant. The owl hooted in its quarters; the bird skimmed circling over its squares, and the raven croaked in its great thoroughfares, weeping and bewailing the dwellers who erst

¹ Andalusian=Spanish, the Vandal-land, a term accepted by the Moslem invader.

made it their dwelling.¹ The Emir stood awhile, marvelling and sorrowing for the desolation of the city and saying, "Glory to Him Whom nor ages nor changes nor times can blight, Him who created all things of His Might!" Presently, he chanced to look aside and caught sight of seven tablets of white marble afar off. So he drew near them and finding inscriptions graven thereon, called the Shaykh and bade him read these. Accordingly, he came forward and examining the inscriptions, found that they contained matter of admonition and warning and instances and restraint to those of understanding. On the first tablet was inscribed, in the ancient Greek character: "O son of Adam, how heedless art thou of that which is before thee! Verily, thy years and months and days have diverted thee therefrom. Knowest thou not that the cup of death is filled for thy bane which in a little while to the dregs thou shalt drain? Look to thy doom ere thou enter thy tomb. Where be the Kings who held dominion over the lands and abased Allah's servants and built these palaces and had armies under their commands? By Allah, the Destroyer of delights and the Severer of societies and the Devastator of dwelling-places came down upon them and transported them from the spaciousness of their palaces to the straitness of their burial-places." And at the foot of the tablet were written the following verses:—

"Where are the Kings earth-peopling, where are they? • The built
and eopled left they ever and aye!
They're tombed yet pledged to actions past away • And after death
upon them came decay.
Where are their troops? They failed to ward and guard! • Where
are the wealth and hoards in treasuries lay?
Th' Empyrean's Lord surprised them with one word, • Nor wealth nor
refuge could their doom delay!"

When the Emir heard this, he cried out and the tears ran down his cheeks and he exclaimed, "By Allah, from the world abstaining is the wisest course and the soul assaining!" and he called for pen-case and paper and wrote down what was graven on the first tablet. Then he drew near the second tablet and found these words graven thereon, "O son of Adam, what hath seduced thee from the service of the Ancient of Days and made thee forget

¹ This fine description will remind the traveller of the old Haurani towns deserted since the sixth century, which a silly writer miscalled the "Giant Cities of Bashan." I have never seen anything weirder than a moonlight night in one of these strong places whose masonry is perfect as when first built, the snowy light pouring on the jet-black basalt and the breeze sighing and the jackal wailing in the desert around.

that one day thou must defray the debt of death? Wottest thou not that it is a transient dwelling wherein for none there is abiding; and yet thou takest thought unto the world and cleavest fast thereto? Where be the kings who Irak peopled and the four quarters of the globe possessed? Where be they who abode in Ispahan and the land of Khorasan? The voice of the Summoner of Death summoned them and they answered him, and the Herald of Destruction hailed them and they replied, Here are we! Verily, that which they builded and fortified profited them naught; neither did what they had gathered and provided avail for their defence." And at the foot of the tablet were graven the following verses:—

Where be the men who built and fortified • High places never man
their like espied?

In fear of Fate they levied troops and hosts • Availing naught when
came the time and tide,

Where be the Kistrás homed in strongest walls? • As though they ne'er
had been from home they hied!

The Emir Musa wept and exclaimed, "By Allah, we are indeed created for a grave matter!" Then he copied the inscription and passed on to the third tablet,—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Five Hundred and Seventy-third Night,

She said, It hath reached me, O auspicious King, that the Emir Musa passed on to the third tablet, whereon was written, "O son of Adam, the things of this world thou lovest and prizest and the best of thy Lord thou spurnest and despisest. All the days of thy life pass by and thou art content thus to aby. Make ready thy viaticum against the day appointed for thee to see and prepare to answer the Lord of every creature that be!" And at the foot were written these verses:—

Where is the wight who peopled in the past • Hind-land and Sind;
and there the tyrant played?

Who Zanj¹ and Habash bound beneath his yoke, • And Nubia curbed
and low its puissance laid.

Look not for news of what is in his grave. • Ah, he is far who can thy
vision aid!

The stroke of death fell on him sharp and sure; • Nor saved him
palace, nor the lands he swayed.

¹ "Zanj," I have said, is the Arab. form of the Persian "Zang-bar" (=Black-land), our Zanzibar. Those who would know more of the etymology will consult my "Zanzibar," etc., chap. i.

At this Musa wept with sore weeping, and going on to the fourth tablet he read inscribed thereon, "O son of Adam, how long shall thy Lord bear with thee and thou every day sunken in the sea of thy folly? Hath it, then, been stablished unto thee that some day thou shalt not die? O son of Adam, let not the deceits of thy days and nights and times and hours delude thee with their delights; but remember that death lieth ready for thee ambushing, fain on thy shoulders to spring, nor doth a day pass but he morneth with thee in the morning and nighteth with thee by night. Beware, then, of his onslaught and make provision there-against. As was with me, so it is with thee; thou wastest thy whole life and squanderest the joys in which thy days are rife. Hearken, therefore, to my words and put thy trust in the Lord of lords; for in the world there is no stability; it is but as a spider's web to thee." And at the foot of the tablet were written these couplets:—

Where is the man who did those labours ply • And based and built
and reared these walls on high?
Where be the castles' lords? Who therein dwelt • Fared forth and
left them in decay to lie.
All are entombed, in pledge against the day • When every sin shall
show to every eye.
None but the Lord Most High endurance hath, • Whose Might and
Majesty shall never die.

When the Emir read this he swooned away, and presently coming to himself, marvelled exceedingly, and wrote it down. Then he drew near the fifth tablet, and behold, thereon was graven, "O son of Adam, what is it that distracteth thee from obedience of thy Creator and the Author of thy being, Him who reared thee whenas thou wast a little one, and fed thee whenas thou wast full-grown? Thou art ungrateful for His bounty, albeit He watcheth over thee with His favours, letting down the curtain of His protection over thee. Needs must there be for thee an hour bitterer than aloes and hotter than live coals. Provide thee, therefore, against it; for who shall sweeten its gall or quench its fires? Bethink thee who forewent thee of peoples and heroes, and take warning by them ere thou perish." And at the foot of the tablet were graven these couplets:—

Where be the Earth-kings who from where they 'bode, • Sped and to
graveyards with their hoardings yode:
Erst on their mounting-days there hadst beheld • Hosts that concealed
the ground whereon they rode:
How many a king they humbled in their day! • How many a host they
led and laid on load!

But from th' Empyrean's Lord in haste there came • One word, and joy waxed grief ere morning glowed.

The Emir marvelled at this and wrote it down, after which he passed on to the sixth tablet, and behold, was inscribed thereon, "O son of Adam, think not that safety will endure for ever and aye, seeing that death is sealed to thy head alway. Where be thy fathers, where be thy brethren, where thy friends and dear ones? They have all gone to the dust of the tombs and presented themselves before the Glorious, the Forgiving, as if they had never eaten nor drunken, and they are a pledge for that which they have earned. So look to thyself, ere thy tomb come upon thee." And at the foot of the tablet were these couplets:—

Where be the Kings who ruled the Franks of old? • Where be the King who peopled Tingis-wold?¹
Their works are written in a book which He, • The One, th' All-father shall as witness hold.

At this the Emir Musa marvelled and wrote it down, saying, "There is no god but *the* God! Indeed how goodly were these folk!" Then he went up to the seventh tablet and behold, thereon was written, "Glory to Him who fore-ordaineth death to all He createth, the Living One, who dieth not! O son of Adam, let not thy days and their delights delude thee, neither thine hours and the delices of their time, and know that death to thee cometh and upon thy shoulder sitteth. Beware, then, of his assault and make ready for his onslaught. As it was with me, so it is with thee; thou wastest the sweet of thy life and the joyance of thine hours. Give ear, then, to my rede and put thy trust in the Lord of lords, and know that in the world is no stability, but it is as it were a spider's web to thee, and all that is therein shall die and cease to be. Where is he who laid the foundation of Amid² and builded it and builded Fârikîn³ and exalted it? Where be the peoples of the strong places? Whenas them they had inhabited, after their might into the tombs they descended. They have been carried off by death and we shall in like manner be afflicted by doom. None abideth save Allah the Most High, for He is Allah the Forgiving One." The Emir

¹ Arab. "Tanjah" = Strabo *Tίγγης* (derivation uncertain), Tingitania, Tangiers. But why the terminal *s*?

² Or Amidah, by the Turks called "Kara (black) Amid" from the colour of the stones; and by the Arabs "Diyar-bakr" (Diarbekir), a name which they also give to the whole province—Mesopotamia.

³ Mayyâfârikîn, an episcopal city in Diyar-bakr; the natives are called Fârikî; hence the abbreviation in the text.

Musa wept and copied all this, and indeed the world was belittled in his eyes. Then he descended the hill and rejoined his host, with whom he passed the rest of the day, casting about for a means of access to the city. And he said to his Wazir Talib bin Sahl and to the chief officers about him, "How shall we contrive to enter this city and view its marvels? haply we shall find therein wherewithal to win the favour of the Commander of the Faithful." "Allah prolong the Emir's fortune!" replied Talib, "let us make a ladder and mount the wall therewith, so peradventure we may come at the gate from within." Quoth the Emir, "This is what occurred to my thought, also, and admirable is the advice!" Then he called for carpenters and blacksmiths and bade them fashion wood and build a ladder plated and banded with iron. So they made a strong ladder and many men wrought at it a whole month. Then all the company laid hold of it and set it up against the wall, and it reached the top as truly as if it had been built for it before that time. The Emir marvelled and said, "The blessing of Allah be upon you. It seems as though ye had taken the measure of the mure, so excellent is your work." Then said he to his men, "Which of you will mount the ladder and walk along the wall and cast about for a way of descending into the city, so to see how the case stands and let us know how we may open the gate?" Whereupon quoth one of them, "I will go up, O Emir, and descend and open to you"; and Musa answered, saying, "Go and the blessing of Allah go with thee!" So the man mounted the ladder; but when he came to the top of the wall, he stood up and gazed fixedly down into the city, then clapped his hands and crying out at the top of his voice, "By Allah, thou art fair!" cast himself down into the place, and Musa cried, "By Allah, he is a dead man!" But another came up to him and said, "O Emir, this was a madman and doubtless his madness got the better of him and destroyed him. I will go up and open the gate to you, if it be the will of Allah the Most High." "Go up," replied Musa, "and Allah be with thee! But beware lest thou lose thy head, even as did thy comrade." Then the man mounted the ladder, but no sooner had he reached the top of the wall than he laughed aloud, saying, "Well done! well done!" and clapping palms, cast himself down into the city and died forthright. When the Emir saw this, he said, "An such be the action of a reasonable man, what is that of the madman? If all our men do on this wise, we shall have none left, and shall fail of our errand and that of the Commander of

the Faithful. Get ye ready for the march: verily, we have no concern with this city." But a third one of the company said, "Haply another may be steadier than they." So a third mounted the wall and a fourth and a fifth and all cried out and cast themselves down, even as did the first; nor did they leave to do thus, till a dozen had perished in like fashion. Then the Shaykh Abd al-Samad came forward and heartened himself and said, "This affair is reserved to none other than myself; for the experienced is not like the inexperienced." Quoth the Emir, "Indeed thou shalt not do that nor will I have thee go up: an thou perish, we shall all be cut off to the last man since thou art our guide." But he answered, saying, "Peradventure, that which we seek may be accomplished at my hands, by the grace of God most High!" So the folk all agreed to let him mount the ladder, and he arose and heartening himself, said, "In the name of Allah, the Compassionating, the Compassionate!" and mounted the ladder, calling on the name of the Lord and reciting the Verses of Safety.¹ When he reached the top of the wall, he clapped his hands and gazed fixedly down into the city; whereupon the folk below cried out to him with one accord, saying, "O Shaykh Abd al-Samad, for the Lord's sake, cast not thyself down!" and they added, "Verily we are Allah's and unto Him we are returning! If the Shaykh fall we are dead men one and all." Then he laughed beyond all measure and sat a long hour, reciting the names of Allah Almighty and repeating the Verses of Safety; then he rose and cried out at the top of his voice, saying, "O Emir, have no fear; no hurt shall betide you, for Allah (to Whom belong Might and Majesty!) hath averted from me the wiles and malice of Satan, by the blessing of the words, 'In the name of Allah the Compassionating the Compassionate!'" Asked Musa, "What didst thou see, O Shaykh?" and Abd al-Samad answered, "I saw ten maidens, as they were Houris of Heaven calling to me with their hands"—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Seventy-fourth Night,

She said, It hath reached me, O auspicious King, that the Shaykh Abd al-Samad answered, "I saw ten maidens like Houris

¹ Arab. "Ayât al-Najât," certain Koranic verses which act as talismans, such as, "And wherefore should we not put our trust in Allah?" (xiv. 15); "Say thou, 'Naught shall befall us save what Allah hath decreed for us.'" (ix. 51), and sundry others.

of Heaven,¹ and they calling and signing²:—Come hither to us ; and meseemed there was below me a lake of water. So I thought to throw myself down, when behold, I espied my twelve companions lying dead ; so I restrained myself and recited somewhat of Allah's Book, whereupon He dispelled from me the damsels' witch-like wiles and malicious guiles and they disappeared. And doubtless this was an enchantment devised by the people of the city, to repel any who should seek to gaze upon or to enter the place. And it hath succeeded in slaying our companions." Then he walked on along the wall till he came to the two towers of brass aforesaid, and saw therein two gates of gold, without padlocks or visible means of opening. Hereat he paused as long as Allah pleased³ and gazed about him awhile, till he espied in the middle of one of the gates, a horseman of brass with hand outstretched as if pointing, and in his palm was somewhat written. So he went up to it and read these words, "O thou who comest to this place, an thou wouldst enter turn the pin in my navel twelve times and the gate will open." Accordingly, he examined the horseman and finding in his navel a pin of gold, firm set and fast fixed, he turned it twelve times, whereupon the horseman revolved like the blinding lightning and the gate swung open with a noise like thunder. He entered and found himself in a long passage,⁴ which brought him down some steps into a guard-room furnished with goodly wooden benches, whereon sat men dead, over whose heads hung fine shields and keen blades and bent bows and shafts ready notched. Thence he came to the main gate of the city ; and finding it secured with iron bars and curiously wrought locks and bolts and chains and other fastenings of wood and metal, said to himself, "Belike the keys are with yonder dead folk." So he turned back to the guard-room, and seeing amongst the dead an old man seated upon a high wooden bench, who seemed the chiefest of them, said in his mind, "Who knows but they are with this Shaykh ? Doubtless he was the warder of the city, and these others were under his hand." So he went up to him

1 These were the "Brides of the Treasure," alluded to in the story of Hasan of Bassorah and elsewhere.

2 Arab. "Ishárah," which may also mean beckoning. Easterns reverse our process : we wave hand or finger towards ourselves ; they towards the object ; and our fashion represents to them, "Go away !"

3 *i.e.* musing a long time and a longsomed.

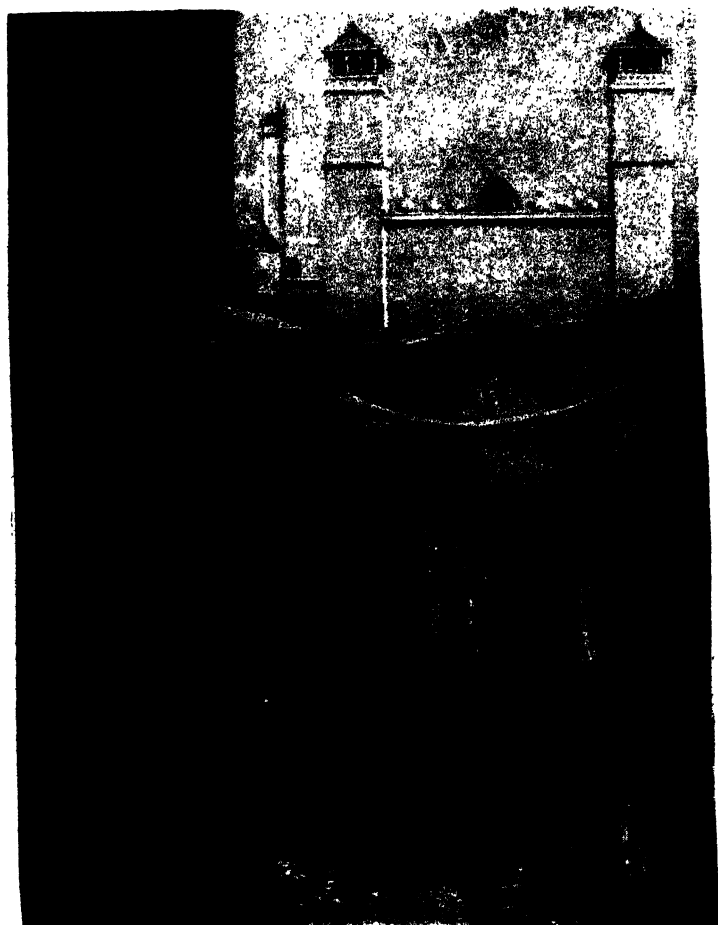
4 Arab. "Dihliz" from the Persian. This is the long dark passage which leads to the inner or main gate of an Eastern city, and which is built up before a siege. It is usually furnished with Mastabah-benches of wood and masonry, and forms a favourite lounge in hot weather. Hence Lot and Moses sat and stood in the gate, and here man speaks with his enemies.

and lifting his gown, behold, the keys were hanging to his girdle; whereat he joyed with exceeding joy and was like to fly for gladness. Then he took them and going up to the portal, undid the padlocks and drew back the bolts and bars, whereupon the great leaves flew open with a crash like the pealing thunder by reason of its greatness and terribleness. At this he cried out saying, "Allaho Akbar—God is most great!" And the folk without answered him with the same words, rejoicing and thanking him for his deed. The Emir Musa also was delighted at the Shaykh's safety and the opening of the city-gate, and the troops all pressed forward to enter; but Musa cried out to them, saying, "O folk, if we all go in at once we shall not be safe from some ill-chance which may betide us. Let half enter and other half tarry without. So he pushed forwards with half his men, bearing their weapons of war, and finding their comrades lying dead, they buried them; and they saw the door-keepers and eunuchs and chamberlains and officers reclining on couches of silk and all were corpses. Then they fared on till they came to the chief market-place, full of lofty buildings whereof none overpassed the others, and found all its shops open, with the scales hung out and the brazen vessels ordered and the caravanserais full of all manner goods; and they beheld the merchants sitting on the shop-boards dead, with shrivelled skin and rotted bones, a warning to those who can take warning; and here they saw four separate markets all replete with wealth. Then they left the great bazar and went on till they came to the silk market, where they found silks and brocades, orfrayed with red gold and diapered with white silver upon all manner of colours, and the owners lying dead upon mats of scented goats' leather, and looking as if they would speak; after which they traversed the market-street of pearls and rubies and other jewels, and came to that of the Schroffs and money-changers, whom they saw sitting dead upon carpets of raw silk and dyed stuffs in shops full of gold and silver. Thence they passed to the perfumers' bazar, where they found the shops filled with drugs of all kinds, and bladders of musk and ambergris, and Nadd-scent and camphor, and other perfumes, in vessels of ivory and ebony, and Khalanj-wood and Andalusian copper, the which is equal in value to gold; and various kinds of rattan and Indian cane; but the shopkeepers all lay dead nor was there with them aught of food. And hard by this drug-market they came upon a palace, imposingly edified and magnificently decorated; so they entered and found therein banners displayed and drawn sword-blades

No. 33.

The City of Brass.

"They came to the chief market-place . . .
and found all its shops open . . . and they beheld
the merchants sitting on the shop-boards dead."



and strung bows and bucklers hanging by chains of gold and silver and helmets gilded with red gold. In the vestibules stood benches of ivory, plated with glittering gold and covered with silken stuffs, whereon lay men, whose skin had dried up on their bones; the fool had deemed them sleeping; but, for lack of food, they had perished and tasted the cup of death. Now when the Emir Musa saw this, he stood still, glorifying Allah the Most High, and hallowing Him and contemplating the beauty of the palace and the massiveness of its masonry and fair perfection of its ordinance, for it was builded after the goodliest and stablest fashion, and the most part of its adornment was of green¹ lapis-lazuli; and on the inner door, which stood open, were written in characters of gold and ultramarine, these couplets:—

Consider thou, O man, what these places to thee showed • And be
upon thy guard ere thou travel the same road :
And prepare thee good provision some day may serve thy turn • For
each dweller in the house needs must yede wi' those who yode.
Consider how this people their palaces adorned • And in dust have
been pledged for the seed of acts they sowed :
They built, but their building availed them not, and hoards • Nor
saved their lives nor day of Destiny forslowed :
How often did they hope for what things were undecreed, • And passed
unto their tombs before Hope the bounty showed :
And from high and awful state all a-sudden they were sent • To the
straitness of the grave, and oh ! base is their abode :
Then came to them a Crier after burial and cried • What booteth
thrones or crowns or the gold to you bestowed :
Where now are gone the faces hid by curtain and by veil, • Whose
charms were told in proverbs, those beauties à-la-mode ?
The tombs aloud reply to the questioners and cry, • “ Death's canker
and decay those rosy cheeks corrode ! ”
Long time they ate and drank, but their joyaunce had a term ; • And
the eater eke was eaten, and was eaten by the worm.

When the Emir read this he wept till he was like to swoon away,—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

¹ The names of colours are as loosely used by the Arabs as by the Classics of Europe; for instance, a light grey is called a “blue or a green horse.” Much nonsense has been written upon the colours in Homer by men who imagine that the semi-civilised determine tints as we do. They see them but they do not name them, having no occasion for the words. As I have noticed, however, the Arabs have a complete terminology for the varieties of horse-hues. In our day we have witnessed the birth of colours, named by the dozen, because required by women's dress.

Now when it was the Five Hundred and Seventy-fifth Night,

She said, It hath reached me, O auspicious King, that the Emir wept till he was like to swoon away, and bade write down the verses, after which he passed on into the inner palace and came to a vast hall, at each of whose four corners stood a pavilion, lofty and spacious, washed with gold and silver and painted in various colours. In the heart of the hall was a great jetting-fountain of alabaster, surmounted by a canopy of brocade, and in each pavilion was a sitting-place, and each place had its richly-wrought fountain and tank paved with marble, and streams flowing in channels along the floor and meeting in a great and grand cistern of many-coloured marbles. Quoth the Emir to the Shaykh Abd al-Samad, "Come, let us visit yonder pavilion!" So they entered the first and found it full of gold and silver, and pearls and jacinths, and other precious stones and metals, besides chests filled with brocades, red and yellow and white. Then they repaired to the second pavilion, and, opening a closet there, found it full of arms and armour, such as gilded helmets and Davidean¹ hauberks and Hindi swords and Arabian spears and Chorasman² maces and other gear of fight and fray. Thence they passed to the third pavilion, wherein they saw closets padlocked and covered with curtains wrought with all manner of embroidery. They opened one of these and found it full of weapons curiously adorned with open work and with gold and silver damascene and jewels. Then they entered the fourth pavilion and opening one of the closets there, beheld in it great store of eating and drinking vessels of gold and silver, with platters of chrystal and goblets set with fine pearls and cups of carnelian and so forth. So they all fell to taking that which suited their tastes, and each of the soldiers carried off what he could. When they left the pavilions, they saw in the midst of the palace a door of teak-wood marquetry with ivory and ebony and plated with glittering gold, over which hung a silken curtain purpled with all manner of embroideries; and on this door were locks of white silver, that opened by artifice without a key. The Shaykh Abd al-Samad went valiantly

¹ For David's miracles of metallurgy, see night cvii.

² Arab. "Khawārazm," the land of the Chorasmiot, who are mentioned by Herodotus (iii. 93) and a host of classical geographers. They place it in Sogdiana (hod. Sughd) and it corresponds with the Khiva country.

up thereto and by the aid of his knowledge and skill opened the locks, whereupon the door admitted them into a corridor paved with marble and hung with veil-like¹ tapestries embroidered with figures of all manner beasts and birds, whose bodies were of red gold and white silver and their eyes of pearls and rubies, amazing all who looked upon them. Passing onwards, they came to a saloon buildd all of polished marble inlaid with jewels, which seemed to the beholder as though the floor were flowing water² and whoso walked thereon slipped. The Emir bade the Shaykh strew somewhat upon it, that they might walk over it; which being done, they made shift to fare forwards till they came to a great domed pavilion of stone, gilded with red gold and crowned with a cupola of alabaster, about which were set lattice-windows carved and jewelled with rods of emerald,³ beyond the competence of any King. Under this dome was a canopy of brocade, reposing upon pillars of red gold and wrought with figures of birds whose feet were of smaragd, and beneath each bird was a network of fresh-hued pearls. The canopy was spread above a jetting fountain of ivory and carnelian, plated with glittering gold, and thereby stood a couch set with pearls and rubies and other jewels, and beside the couch a pillar of gold. On the capital of the column stood a bird fashioned of red rubies and holding in his bill a pearl which shone like a star; and on the couch lay a damsel, as she were the lucident sun, eyes never saw a fairer. She wore a tight-fitting body-robe of fine pearls, with a crown of red gold on her head, filleted with gems, and on her forehead were two great jewels, whose light was as the light of the sun. On her breast she wore a jewelled amulet, filled with musk and ambergris and worth the empire of the Cæsars; and around her neck hung a collar of rubies and great pearls, hollowed and filled with odoriferous musk. And it seemed as if she gazed on them to the right and to the left.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

1 Arab. "Burka'," usually applied to a woman's face-veil and hence to the covering of the Ka'abah, which is the "Bride of Meccah."

2 Alluding to the trick played upon Bilkis by Solomon, who had heard that her legs were hairy like those of an ass: he laid down a pavement of glass over flowing water in which fish were swimming, and thus she raised her skirts as she approached him and he saw that the report was true. Hence, as I have said, the depilatory (Koran, xxvii.).

3 I understand the curiously carved windows cut in arabesque-work of marble (India) or basalt (the Haurán) and provided with small panes of glass set in emeralds where tinfoil would be used by the vulgar.

Now when it was the Five Hundred and Seventy-sixth Night,

She said, It hath reached me, O auspicious King, that the damsel seemed to be gazing at the folk to the right and to the left. The Emir Musa marvelled at her exceeding beauty and was confounded at the blackness of her hair and the redness of her cheeks, which made the beholder deem her alive and not dead, and said to her, "The Peace be upon thee, O damsel!" But Talib ibn Sahl said to him, "Allah preserve thee, O Emir, verily this damsel is dead and there is no life in her; so how shall she return thy salam?" adding, "Indeed, she is but a corpse embalmed with exceeding art; her eyes were taken out after her death and quicksilver set under them, after which they were restored to their sockets. Wherefore they glisten and when the air moveth the lashes, she seemeth to wink and it appeareth to the beholder as though she looked at him, for all she is dead." At this the Emir marvelled beyond measure and said, "Glory be to God who subjugateth His creatures to the dominion of Death!" Now the couch on which the damsel lay, had steps, and thereon stood two statues of Andalusian copper representing slaves, one white and the other black. The first held a mace of steel¹ and the second a sword of watered steel which dazzled the eye; and between them, on one of the steps of the couch, lay a golden tablet whereon were written, in characters of white silver, the following words: "In the name of God, the Compassionating, the Compassionate! Praise be to Allah, the Creator of mankind; and He is the Lord of Lords, the Causer of Causes! In the name of Allah, the Never-beginning, the Everlasting, the Ordainer of Fate and Fortune! O son of Adam! what hath befooled thee in this long esperance? What hath unminded thee of the Death-day's mischance? Knowest thou not that Death calleth for thee and hasteneth to seize upon the soul of thee? Be ready, therefore, for the way and provide thee for thy departure from the world; for assuredly thou shalt leave it without delay. Where is Adam, first of humanity? Where is Noah with his progeny? Where be the Kings of Hind and Irak-plain and they who over earth's widest regions reign? Where do the Amalekites abide, and the giants and tyrants of olden tide? Indeed, the dwelling-places are void of them and they have departed from kindred and home. Where be the Kings of Arab and Ajam? They are dead, all of them, and

¹ Arab. "Bulád" from the Pers. "Pulád." Hence the name of the famous Druze family, "Jumblat," a corruption of "Ján-pulád" = Life o' Steel.

gone and are become rotten bones. Where be the lords so high in stead? They are all done dead. Where are Kora and Haman? Where is Shaddad son of Ad? Where be Canaan and Zu'l-Autád,¹ Lord of the Stakes? By Allah, the Reaper of lives hath reaped them and made void the lands of them. Did they provide them against the Day of Resurrection or make ready to answer the Lord of men? O thou, if thou know me not, I will acquaint thee with my name: I am Tadmurah,² daughter of the Kings of the Amalekites, of those who held dominion over the lands in equity and brought low the necks of humanity. I possessed that which never King possessed and was righteous in my rule and did justice among my lieges; yea, I gave gifts and largesse and freed bondsmen and bondswomen. Thus lived I many years in all ease and delight of life, till Death knocked at my door and to me and to my folk befell calamities galore; and it was on this wise. There betided us seven successive years of drought, wherein no drop of rain fell on us from the skies and no green thing sprouted for us on the face of earth.³ So we ate what was with us of victual, then we fell upon the cattle and devoured them, until nothing was left. Thereupon I let bring my treasures and meted them with measures and sent out trusty men to buy food. They circuited all the lands in quest thereof and left no city unsought, but found it not to be bought and returned to us with the treasure after a long absence; and gave us to know that they could not succeed in bartering fine pearls for poor wheat, bushel for bushel, weight for weight. So, when we despaired of succour, we displayed all our riches and things of price and shutting the gates of the city and its strong places, resigned ourselves to the demerit of our Lord and committed our case to our King. Then we all died,⁴ as thou seest us, and left what we had builded and all we

1 Pharaoh, so called in Koran (xxxviii. 11) because he tortured men by fastening them to four stakes driven into the ground. Sale translates "the contriver of the stakes," and adds, "Some understand the word figuratively, of the firm establishment of Pharaoh's kingdom, because the Arabs fix their tents with stakes; but they may possibly intend that prince's obstinacy and hardness of heart." I may note that in "Tasawwuf," or Moslem Gnosticism, Pharaoh represents, like Prometheus and Job, the typical creature who upholds his own dignity and rights in presence and despite of the Creator. Sâhib the Sûfi declares that the secret of man's soul (*i.e.* its emanation) was first revealed when Pharaoh declared himself god; and Al-Ghazâlî sees in his claim the most noble aspiration to the Divine, innate in the human spirit (Dabistan, vol. iii.).

2 In the Calc. Edit. "Tarmuz, son of the daughter," etc. According to the Arabs, Tadmur (Palmyra) was built by Queen Tadmurah, daughter of Hassán bin Uzaynah.

3 It is only by some such drought that I can account for the survival of those marvellous Haurani cities in the great valley S. E. of Damascus.

4 So Moses described his own death and burial.

had hoarded. This, then, is our story, and after the substance naught abideth but the trace." Then they looked at the foot of the tablet and read these couplets :—

O child of Adam, let not hope make mock and flyte at thee, * From all
thy hands have treasurèd, removèd thou shalt be ;
I see thou covetest the world and fleeting worldly charms, * And races
past and gone have done the same as thou I see.
Lawful and lawless wealth they got ; but all their hoarded store * Their
term accomplished, naught delayed of Destiny's decree.
Armies they led and puissant men and gained them gold galore ; * Then
left their wealth and palaces by Fate compelled to flee,
To straitness of the grave-yard and humble bed of dust * Whence,
pledged for every word and deed, they never more win free :
As a company of travellers had unloaded in the night * At house that
lacketh food nor is o'erfain of company :
Whose owner saith, " O folk, there's no lodging here for you " ; * So
packed they who had erst unpacked and farèd hurriedly :
Misliking much the march, nor the journey nor the halt * Had aught
of pleasant chances or had aught of goodly gree.
Then prepare thou good provision for to-morrow's journey stored, *
Naught but righteous honest life shall avail thee with the Lord !

And the Emir Musa wept as he read, " By Allah, the fear of the Lord is the best of all property, the pillar of certainty and the sole sure stay. Verily, Death is the truth manifest and the sure behest, and therein, O thou, is the goal and return-place evident. Take warning, therefore, by those who to the dust did wend and hastened on the way to the predestined end. Seest thou not that hoary hairs summon thee to the tomb and that the whiteness of thy locks maketh moan of thy doom ? Wherefore be thou on the wake ready for thy departure and thine account to make. O son of Adam, what hath hardened thy heart in mode abhorred ? What hath seduced thee from the service of our Lord ? Where be the peoples of old time ? They are a warning to whoso will be warned ! Where be the Kings of Al-Sîn and the lords of majestic mien ? Where is Shaddad bin Ad and whatso he built and he stablished ? Where is Nimrod, who revolted against Allah and defied Him ? Where is Pharaoh, who rebelled against God and denied Him ? Death followed hard upon the trail of them all, and laid them low, sparing neither great nor small, male nor female ; and the Reaper of Mankind cut them off, yea, by Him who maketh night to return upon day ! Know, O thou who comest to this place, that she whom thou seest here was not deluded by the world and its frail delights, for it is faithless,

perfidious, a house of ruin, vain and treacherous; and salutary to the creature is the remembrance of his sins; wherefore she feared her Lord and made fair her dealings and provided herself with provaunt against the appointed marching-day. Whoso cometh to our city and Allah vouchsafeth him competence to enter it, let him take of the treasure all he can, but touch not aught that is on my body, for it is the covering of my shame¹ and the outfit for the last journey; wherefore let him fear Allah and despoil naught thereof; else will he destroy his own self. This have I set forth to him for a warning from me and a solemn trust to be; wherewith, the Peace be upon ye and I pray Allah to keep you from sickness and calamity."—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Five Hundred and Seventy-seventh Night,

She said, It hath reached me, O auspicious King, that when the Emir Musa read this, he wept with exceeding weeping till he swooned away, and presently coming to himself wrote down all he had seen and was admonished by all he had witnessed. Then he said to his men, "Fetch the camels and load them with these treasures and vases and jewels." "O Emir," asked Talib, "shall we leave our damsel with what is upon her, things which have no equal and whose like is not to be found and more perfect than aught else thou takest; nor couldst thou find a goodlier offering wherewithal to propitiate the favour of the Commander of the Faithful?" But Musa answered, "O man, heardest thou not what the Lady saith on this tablet? More by token that she giveth it in trust to us who are no traitors." "And shall we," rejoined the Wazir Talib, "because of these words, leave all these riches and jewels, seeing that she is dead? What should she do with these that are the adornments of the world and the ornament of the worldling, seeing that one garment of cotton would suffice for her covering? We have more right to them than she." So saying he mounted the steps of the couch between the pillars, but when he came within reach of the two slaves, lo! the mace-bearer smote him on the back and the other struck him with the sword he held in his hand and lopped off his head, and he dropped down dead. Quoth the Emir, "Allah have no mercy on thy resting-place! Indeed there was enough in these treasures; and

¹ A man's "aurat" (shame) extends from the navel (included) to his knees; a woman's from the top of the head to the tips of her toes. I have before noticed the Hindostani application of the word.

greed of gain assuredly degradeth a man." Then he bade admit the troops; so they entered and loaded the camels with those treasures and precious ores; after which they went forth and the Emir commanded them to shut the gate as before. They fared on along the sea-shore a whole month till they came in sight of a high mountain overlooking the sea and full of caves, wherein dwelt a tribe of blacks clad in hides, with burnouses also of hide and speaking an unknown tongue. When they saw the troops they were startled like shying steeds and fled into the caverns, whilst their women and children stood at the cave-doors looking on the strangers. "O Shaykh Abd al-Samad," asked the Emir, "what are these folk?" and he answered, "They are those whom we seek for the Commander of the Faithful." So they dismounted and setting down their loads, pitched their tents; whereupon, almost before they had done, down came the King of the blacks from the mountain and drew near the camp. Now he understood the Arabic tongue; so when he came to the Emir he saluted him with the salâm, and Musa returned his greeting and entreated him with honour. Then quoth he to the Emir, "Are ye men or Jinn?" "Well, we are men," quoth Musa, "but doubtless ye are Jinn, to judge by your dwelling apart in this mountain which is cut off from mankind, and by your inordinate bulk." "Nay," rejoined the black, "we also are children of Adam, of the lineage of Ham, son of Noah (upon whom be the Peace!), and this sea is known as Al-Karkar." Asked Musa, "O King, what is your religion and what worship ye?" and he answered, saying, "We worship the God of the heavens, and our religion is that of Mohammed, whom Allah bless and preserve!" "And how came ye by the knowledge of this," questioned the Emir, "seeing that no prophet was inspired to visit this country?" "Know, Emir," replied the King, "that there appeared to us whilere from out the sea a man, from whom issued a light that illumined the horizons and he cried out in a voice which was heard of men far and near, saying:—O children of Ham, reverence to Him who seeth and is not seen, and say ye, There is no god but *the* God, and Mohammed is the messenger of God! And he added:—I am Abu al-Abbâs al-Khizr. Before this we were wont to worship one another, but he summoned us to the service of the Lord of all creatures; and he taught us to repeat these words, There is no god save *the* God alone, who hath for partner none, and His is the kingdom and His is the praise. He giveth life and death and He over all things is Almighty. Nor do we draw near unto Allah (be He exalted and extolled!) except with these words, for we know none other; but every eve before

Friday¹ we see a light upon the face of earth and we hear a voice saying, Holy and glorious, Lord of the Angels and the Spirit! What He willeth is, and what He willeth not, is not. Every boon is of His grace and there is neither Majesty nor is there Might save in Allah, the Glorious, the Great! But ye," quoth the King, "who and what are ye and what bringeth you to this land?" Quoth Musa, "We are officers of the Sovereign of Al-Islam, the Commander of the Faithful, Abd al-Malik bin Marwan, who hath heard tell of the lord Solomon, son of David (upon whom be the Peace!), and of that which the Most High bestowed upon him of supreme dominion; how he held sway over Jinn and beast and bird, and was wont when he was wroth with one of the Marids, to shut him in a cucurbite of brass and, stopping its mouth on him with lead, whereon he impressed his seal-ring, to cast him into the sea of Al-Karkar. Now we have heard tell that this sea is nigh your land; so the Commander of the Faithful hath sent us hither to bring him some of these cucurbites, that he may look thereon and solace himself with their sight. Such, then, is our case and what we seek of thee, O King, and we desire that thou further us in the accomplishment of our errand commanded by the Commander of the Faithful." "With love and gladness," replied the black King, and carrying them to the guest-house, entreated them with the utmost honour and furnished them with all they needed, feeding them upon fish. They abode thus three days, when he bade his divers fetch from out the sea some of the vessels of Solomon. So they dived and brought up twelve cucurbites, whereat the Emir and the Shaykh and all the company rejoiced in the accomplishment of the Caliph's need. Then Musa gave the King of the blacks many and great gifts; and he, in turn, made him a present of the wonders of the deep, being fishes in human form,² saying, "Your entertainment these three days hath been of the meat of these fish." Quoth the Emir, "Needs must we carry some of these to the Caliph, for the sight of them will please him more than the cucurbites of Solomon." Then they took leave of the black King and setting out on their homeward journey, travelled till they came to Damascus, where Musa went in to the Commander of the Faithful and told him all that he had sighted and heard of verses and legends and instances, together with the

1 Arab. "Jum'ah" (= the assembly) so called because the General Resurrection will take place on that day, and it witnessed the creation of Adam.

2 Mankind, which sees itself everywhere and in everything, must create its own analogues in all the elements, air (Sylphs), fire (Jinns), water (Mermen and Mermaids) and earth (Kobolds). These merwomen were of course seals or manatees, as the wild women of Hanno were gorillas.

manner of the death of Talib bin Sahl; and the Caliph said, "Would I had been with you, that I might have seen what you saw!" Then he took the brazen vessels and opened them, cucurbite after cucurbite, whereupon the devils came forth of them, saying, "We repent, O Prophet of Allah! Never again will we return to the like of this thing; no never!" And the Caliph marvelled at this. As for the daughters of the deep presented to them by the black King, they made them cisterns of planks, full of water, and laid them therein; but they died of the great heat. Then the Caliph sent for the spoils of the Brazen City and divided them among the Faithful,—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Seventy-eighth Night,

She said, It hath reached me, O auspicious King, that the Caliph marvelled much at the cucurbites and their contents; then he sent for the spoils and divided them among the Faithful, saying, "Never gave Allah unto any the like of that which he bestowed upon Solomon David-son!" Thereupon the Emir Musa sought leave of him to appoint his son Governor of the Province in his stead, that he might betake himself to the Holy City of Jerusalem, there to worship Allah. So the Commander of the Faithful invested his son Harun with the government and Musa repaired to the Glorious and Holy City, where he died. This, then, is all that hath come down to us of the story of the City of Brass, and God is All-knowing!—Now (continued Shahrazad) I have another tale to tell anent the

**CRAFT AND MALICE OF WOMEN,¹ OR THE TALE
OF THE KING, HIS SON, HIS CONCUBINE, AND
THE SEVEN WAZIRS.**

THERE was, in days of yore and in ages and times long gone before, a puissant King among the Kings of China, the crown of crowned heads, who ruled over many men of war and vassals with

¹ Here begins the Sindibad-namah, the origin of Dolopathos (thirteenth century by the Trouvère Harbers); of the "Seven Sages" (John Holland in 1575); the "Seven Wise Masters," and a host of minor romances. The Persian Sindibád-Námah assumed its present shape in A.D. 1375: Professor Falconer printed an abstract of it in the *Orient. Journ.* (xxxv. and xxxvi., 1841), and Mr. W. A. Clouston re-issued the "Book of Sindibad," with useful notes,

wisdom and justice, might and majesty; equitable to his Ryots, liberal to his lieges and dearly beloved by the hearts of his subjects. He was wealthy as he was powerful, but he had grown old without being blessed with a son, and this caused him sore affliction. He could only brood over the cutting off of his seed and the oblivion that would bury his name and the passing of his realm into the stranger's hands. So he secluded himself in his palace, never going in and out or rising and taking rest till the lieges lost all tidings of him, and were sore perplexed and began to talk about their King. Some said, "He's dead"; others said, "No, he's not"; but all resolved to find a ruler who could reign over them and carry out the customs of government. At last, utterly despairing of male issue, he sought the intercession of the Prophet (whom Allah bless and keep!) with the Most High and implored Him, by the glory of His Prophets and Saints and Martyrs and others of the Faithful who were acceptable to Heaven, that He would grant him a son, to be the coolth of his eyes and heir to the kingdom after him. Then he rose forthright and, withdrawing to his sitting-saloon, sent for his wife, who was the daughter of his uncle. Now this Queen was of surpassing beauty and loveliness, the fairest of all his wives and the dearest to him as she was the nearest: and to boot a woman of excellent wit and passing judgment. She found the King dejected and sorrowful, tearful-eyed and heavy-hearted; so she kissed ground between his hands and said, "O King, may my life ransom thy life! may Time never prove thy foe, nor the shifts of Fortune prevail over thee; may Allah grant thee every joy and ward off from thee all annoy! How is it I see thee brooding over thy case and tormented by the displeasures of memory?" He replied, "Thou wottest well that I am a man now shotten in years, who hath never been blessed with a son, a sight to cool his eyes; so I know that my kingdom shall pass away to the stranger in blood and my name and memory will be blotted out amongst men. 'Tis this causeth me to grieve with excessive grief." "Allah do away with thy sorrows," quoth she: "long ere this day a thought struck me; and yearning for issue arose in my heart even as in thine. One night I dreamed a dream and a voice

in 1884. An abstract of the Persian work is found in all edits. of *The Nights*: but they differ greatly, especially that in the Bresl. Edit, xii. pp. 237-377, from which I borrow the introduction. According to Hamzah Isfaháni (ch. xli.) the Reguli who succeeded to Alexander the Great and preceded Sapor caused some seventy books to be composed, amongst which were the *Liber Maruc*, *Liber Barsinas*, *Liber Sindibad*, *Liber Shimás*, etc., etc.; and *Al-Mas'údi* proves that the Book of *Sindibad* was a work independent of *The Thousand Nights and a Night*. See *infra*, p. 39.

said to me:—The King thy husband pineth for progeny: if a daughter be vouchsafed to him she will be the ruin of his realm; if a son, the youth will undergo much trouble and annoy but he will pass through it without loss of life. Such a son can be conceived by thee and thee only, and the time of thy conception is when the moon conjoineth with Gemini! I woke from my dream, but after what I heard that voice declare I refrained from breeding and would not consent to bear children." "There is no help for it but that I have a son, Inshallah, —God willing!" cried the King. Thereupon she soothed and consoled him till he forgot his sorrows and went forth amongst the lieges, and sat, as of wont, upon his throne of estate. All rejoiced to see him once more and especially the Lords of his realm. Now when the conjunction of the moon and Gemini took place, the King knew his wife carnally and, by order of Allah Almighty, she became pregnant. Presently she announced the glad tidings to her husband and led her usual life until her nine months of pregnancy were completed, and she bare a male child whose face was as the rondure of the moon on its fourteenth night. The lieges of the realm congratulated one another thereanent, and the King commanded an assembly of his Olema and philosophers, astrologers and horoscopists, whom he thus addressed, "I desire you to forecast the fortune of my son and to determine his ascendant¹ and whatever is shown by his nativity." They replied, "'Tis well, in Allah's name, let us do so!" and cast his nativity with all diligence. After ascertaining his ascendant, they pronounced judgment in these words, "We see his lot favourable and his life viable and durable; save that a danger awaiteth his youth." The father was sorely concerned at this saying, when they added, "But, O King, he shall escape from it nor shall aught of injury accrue to him!" Hereupon the King cast aside all cark and care, and robed the wizards and dismissed them with splendid honoraria; and he resigned himself to the will of Heaven and acknowledged that the decrees of Destiny may not be countervailed. He committed his boy to wet nurses and dry nurses, handmaids and eunuchs, leaving him to grow and fill out in the Harim till he reached the age of seven. Then he addressed letters to his Viceroys and Governors in every clime and by their means gathered together

¹ Eusebius De Præp. Evang., iii. 4, quotes I'rophesy concerning the Egyptian belief in the Lords of the Ascendant whose names are given *ἐν τοῖς ἀλμενιχιανόις*: in these "Almenichiaka" we have the first almanac, as the first newspaper in the Roman "Acta Diurna"

Olema and philosophers and doctors of law and religion, from all countries, to a number of three hundred and threescore. He held an especial assembly for them and, when all were in presence, he bade them draw near him and be at their ease while he sent for the food-trays and all ate their sufficiency. And when the banquet ended and the wizards had taken seats in their several degrees, the King asked them, "Wot ye wherefore I have gathered ye together?" whereto all answered, "We wot not, O King!" He continued, "It is my wish that you select from amongst you fifty men, and from these fifty ten, and from these ten one, that he may teach my son omnem rem scibilem; for whenas I see the youth perfect in all science, I will share my dignity with the Prince and make him partner with me in my possessions." "Know, O King," they replied, "that among us none is more learned or more excellent than Al-Sindibad,¹ hight the Sage, who woneth in thy capital under thy protection. If such be thy design, summon him and bid him do thy will." The King acted upon their advice and the Sage, standing in the presence, expressed his loyal sentiments with his salutation, whereupon his Sovereign bade him draw nigh and thus raised his rank, saying, "I would have thee to know, O Sage, that I summoned this assembly of the learned and bade them choose me out a man to teach my son all knowledge; when they selected thee without dissenting thought or voice. If, then, thou feel capable of what they claimed for thee, come thou to the task and understand that a man's son and heir is the very fruit of his vitals and core of his heart and liver. My desire of thee is thine instruction of him; and to happy issue Allah guideth!" The King then sent for his son and committed him to Al-Sindibad, conditioning the Sage to finish his education in three years. He did accordingly, but at the end of that time the young Prince had learned nothing, his mind being wholly occupied with play and disport; and when summoned and examined by his sire, behold! his knowledge was as nil. Thereupon the King turned his attention to the learned once more and bade them elect a tutor for his youth; so they asked, "And what hath his governor, Al-Sindibad, been doing?" and when the King answered, "He hath taught my son naught"; the Olema and philosophers and high officers summoned the instructor and said to him, "O Sage,

1 "Al-Mas'ûdi," the "Herodotus of the Arabs," thus notices Sindibad the Sage (in his *Murûj*, etc., written A.H. 332 = A.D. 934). "During the reign of Kurûsh (Cyrus) lived Al-Sindibad, who wrote the *Seven Wazirs*," etc. Al-Ya'akûbi had also named him circ. A.D. 880. For notes on the name Sindibad, see Sindbad the Seaman, night dxxxvi. I need not enter into the history of the "Seven Sages," a book evidently older than *The Nights* in present form; but refer the reader to Mr. Clouston, of whom more in a future page.

what prevented thee from teaching the King's son during this length of days?" "O wise men," he replied, "the Prince's mind is wholly occupied with disport and play; yet, an the King will make with me three conditions and keep to them, I will teach him in seven months what he would not learn (nor indeed could any other lesson him) within seven years." "I hearken to thee," quoth the King, "and I submit myself to thy conditions"; and quoth Al-Sindibad, "Hear from me, Sire, and bear in mind these three sayings, whereof the first is:—Do not to others what thou wouldest not they do unto thee¹; and second:—Do naught hastily without consulting the experienced; and thirdly:—Where thou hast power, show pity.² In teaching this lad I require no more of thee but to accept these three dictes and adhere thereto." Cried the King, "Bear ye witness against me, O all ye here assembled, that I stand firm by these conditions"; and caused a *procès verbal* to be drawn up with his personal security and the testimony of his courtiers. Thereupon the Sage, taking the Prince's hand, led him to his place; and the King sent them all requisites of provaunt and kitchen-batteries, carpets and other furniture. Moreover, the tutor bade build a house whose walls be lined with the whitest stucco, painted over with ceruse³; and, lastly, he delineated thereon all the objects concerning which he proposed to lecture his pupil. When the place was duly furnished, he took the lad's hand and installed him in the apartment which was amply furnished with belly-timber; and after stablishing him therein, went forth and fastened the door with seven padlocks. Nor did he visit the Prince save every third day, when he lessoned him on the knowledge to be extracted from the wall-pictures and renewed his provision of meat and drink, after which he left him again to solitude. So whenever the youth was straitened in breast by the tedium and ennui of loneliness, he applied himself diligently to his object-lessons and mastered all the deductions therefrom. His governor seeing this, turned his mind into other channel and taught him the inner meanings of the

1 Evidently borrowed from the Christians, although the latter borrowed from writers of the most remote antiquity. Yet the saying is the basis of all morality and in few words contains the highest human wisdom.

2 It is curious to compare the dry and business-like tone of the Arab style with the rhetorical luxuriance of the Persian: p. 10 of Mr. Clouston's "Book of Sindibad."

3 In the text "Isfidāj," the Pers. *Isfēd* (or *Safēd*) *āb*, lit. white water, ceruse used for women's faces suggesting our "Age of Bismuth." *Blanc Roati*, *Crème de l'Impératrice*, *Perline*, *Opaline*, *Milk of Beauty*, etc., etc., etc.

external objects; and in a little time the pupil mastered every requisite. Then the Sage took him from the house and taught him cavalariçe and Jerîd play and archery. When the pupil had thoroughly mastered these arts, the tutor sent to the King, informing him that the Prince was perfect and complete in all things required to figure favourably amongst his peers. Hereat the King rejoiced; and, summoning his Wazirs and Lords of estate to be present at the examination, commanded the Sage to send his son into the presence. Thereupon Al-Sindibad consulted his pupil's horoscope and found it barred by an inauspicious conjunction which would last seven days; so, in sore affright for the youth's life, he said, "Look into thy nativity-scheme." The Prince did so and, recognising the portent, feared for himself and presently asked the Sage, saying, "What dost thou bid me do?" "I bid thee," he answered, "remain silent and speak not a word during this se'nnight; even though thy sire slay thee with scourging. An thou pass safely through this period, thou shalt win to high rank and succeed to thy sire's reign; but an things go otherwise, then the behest is with Allah from the beginning to the end thereof." Quoth the pupil, "Thou art in fault, O preceptor, and thou hast shown undue haste in sending that message to the King before looking into my horoscope. Hadst thou delayed till the week had passed all had been well." Quoth the tutor, "O my son, what was to be was; and the sole defaulter therein was my delight in thy scholarship. But now be firm in thy resolve; rely upon Allah Almighty and determine not to utter a single word." Thereupon the Prince fared for the presence and was met by the Wazirs who led him to his father. The King accosted him and addressed him but he answered not; and sought speech of him but he spake not. Whereupon the courtiers were astounded and the monarch, sore concerned for his son, summoned Al-Sindibad. But the tutor so hid himself that none could hit upon his trace nor gain tidings of him; and folk said, "He was ashamed to appear before the King's majesty and the courtiers." Under these conditions the Sovereign heard some of those present saying, "Send the lad to the Serraglio where he will talk with the women and soon set aside this bashfulness"; and, approving their counsel, gave orders accordingly. So the Prince was led into the palace, which was compassed about by a running stream whose banks were planted with all manner of fruit-trees and sweet-smelling flowers. Moreover, in this palace were forty chambers and in every chamber ten slave-girls, each skilled in some instrument of

music, so that whenever one of them played, the palace danced to her melodious strains. Here the Prince passed one night; but, on the following morning, the King's favourite concubine happened to cast eyes upon his beauty and loveliness, his symmetrical stature, his brilliancy and his perfect grace, and love gat hold of her heart and she was ravished with his charms.¹ So she went up to him and threw herself upon him, but he made her no response; whereupon, being dazed by his beauty, she cried out to him, and required him of himself and importuned him; then she again threw herself upon him and clasped him to her bosom, kissing him and saying, "O King's son, grant me thy favours and I will set thee in thy father's stead; I will give him to drink of poison, so he may die and thou shalt enjoy his realm and wealth." When the Prince heard these words, he was sore enraged against her and said to her by signs, "O accursed one, so it please Almighty Allah, I will assuredly requite thee this thy deed, whenas I can speak; for I will go forth to my father and will tell him, and he shall kill thee." So signing he arose in rage, and went out from her chamber; whereat she feared for herself. Thereupon she buffeted her face and rent her raiment and tare her hair and bared her head, then went in to the King and cast herself at his feet, weeping and wailing. When he saw her in this plight, he was sore concerned and asked her, "What aileth thee, O damsel? How is it with thy lord, my son? Is he not well?" and she answered, "O King, this thy son, whom thy courtiers avouch to be dumb, required me of myself and I repelled him, whereupon he did with me as thou seest and would have slain me; so I fled from him, nor will I ever return to him, nor to the palace again, no, never again!" When the King heard this, he was wroth with exceeding wrath and calling his seven Wazirs, bade them put the Prince to death. However, they said one to other, "If we do the King's commandment, he will surely repent of having ordered his son's death, for he is passing dear to him and this child came not to him save after despair; and he will round upon us and blame us, saying:—Why did ye not contrive

¹ Commentators compare this incident with the Biblical story of Joseph and Potiphar's wife and with the old Egyptian romance and fairy tale of the brothers Anapon and Saton dating from the fourteenth century, the days of Pharaoh Ramses Miamun (who built Pi-tum and Ramses) at whose court Moses or Osarsiph is supposed to have been reared (Cambridge Essays, 1858). The incident would often occur, *e.g.* Phædra-cum-Hippolytus; Fausta-cum-Crispus and Lucinian; Asoka's wife and Kunāla, etc., etc. Such things happen in every-day life, and the situation has recommended itself to the folk-lore of all peoples.

to dissuade me from slaying him?" So they took counsel together to turn him from his purpose, and the chief Wazir said, "I will warrant you from the King's mischief this day." Then he went in to the presence and prostrating himself craved leave to speak. The King gave him permission, and he said, "O King, though thou hadst a thousand sons, yet were it no light matter to thee to put one of them to death, on the report of a woman, be she true or be she false; and belike this is a lie and a trick of her against thy son; for indeed, O King, I have heard tell great plenty of stories of the malice, the craft and perfidy of women." Quoth the King, "Tell me somewhat of that which hath come to thy knowledge thereof." And the Wazir answered, saying:—Yes; there hath reached me, O King, a tale entituled

THE KING AND HIS WAZIR'S WIFE.¹

THERE was once a King of the Kings, a potent man and a proud, who was devoted to the love of women, and one day being in the privacy of his palace, he espied a beautiful woman on the terrace-roof of her house and could not contain himself from falling consumedly in love with her.² He asked his folk to whom the house and the damsel belonged and they said, "This is the dwelling of the Wazir Such-an-one and she is his wife." So he called the Minister in question and despatched him on an errand to a distant part of the kingdom, where he was to collect information and to return, but as soon as he obeyed and was gone, the King contrived by a trick to gain access to his house and his spouse. When the Wazir's wife saw him, she knew him and springing up, kissed his hands and feet and welcomed him. Then she stood afar off, busying herself in his service, and said to him, "O our

¹ Another version of this tale is given in the Bresl. Edit. (vol. viii. pp. 273-8: nights 675-6). It is the "Story of the King and the Virtuous Wife" in the Book of Sindibad. In the versions Arabic and Greek (Syntipas) the King forgets his ring; in the Hebrew Mishlé Sandabar his staff, and his sandals in the old Spanish Libro de los Engannos et los Asayamientos de las Mugerres.

² One might fancy that this is Biblical, Bathsheba and Uriah. But such things must often have occurred in the East, at different times and places, without requiring direct derivation. The learned Prof. H. H. Wilson was mistaken in supposing that these fictions "originate in the feeling which has always pervaded the East unfavourable to the dignity of women." They belong to a certain stage of civilisation when the sexes are at war with each other; and they characterise chivalrous Europe as well as misogynous Asia: witness Jankins, clerk of Oxenforde; while Æsop's fable of the Lion and the Man also explains their frequency.

lord, what is the cause of thy gracious coming? Such an honour is not for the like of me." Quoth he, "The cause of it is that love of thee and desire thee-wards have moved me to this." Whereupon she kissed ground before him a second time and said, "By Allah, O our lord, indeed I am not worthy to be the handmaid of one of the King's servants; whence, then, have I the great good fortune to be in such high honour and favour with thee?" Then the King put out his hand to her intending to enjoy her person, when she said, "This thing shall not escape us; but take patience, O my King, and abide with thy handmaid all this day, that she may make ready for thee somewhat to eat and drink." So the King sat down on his Minister's couch and she went in haste and brought him a book wherein he might read whilst she made ready the food. He took the book and beginning to read, found therein moral instances and exhortations, such as restrained him from adultery and broke his courage to commit sin and crime. After awhile, she returned and set before him some ninety dishes of different kinds and colours, and he ate a mouthful of each and found that, while the number was many, the taste of them was one. At this, he marvelled with exceeding marvel and said to her, "O damsèl, I see these meats to be manifold and various, but the taste of them is simple and the same." "Allah prosper the King!" replied she, "this is a parable I have set for thee, that thou mayst be admonished thereby." He asked, "And what is its meaning?" and she answered, "Allah amend the case of our lord the King! in thy palace are ninety concubines of various colours, but their taste is one.¹" When the King heard this, he

1 The European form of the tale is "*Toujours perdrix*," a sentence often quoted but seldom understood. It is the reproach of M l'Abbé when the Count (proprietor of the pretty Countess) made him eat partridge every day for a month; on which the Abbé says, "Always partridge is too much of a good thing!" Upon this text the Count speaks. A correspondent mentions that it was told by Horace Walpole concerning the Confessor of a French King, who reproved him for conjugal infidelities. The degraded French (for "*toujours de la perdrix*" or "*des perdrix*") suggests a foreign origin. Another friend refers me to No. x. of the "*Cent Nouvelles Nouvelles*" (compiled in A.D. 1432 for the amusement of the Dauphin, afterwards Louis XI.) whose chief personage "*un grand seigneur du Royaume d'Angleterre*," is lectured upon fidelity by the lord's mignon, a "*jeune et gracieux gentil homme de son hostel*." Here the partridge became *pastés d'anguille*. Possibly Scott refers to it in *Redgauntlet* (chapt. iv.); "One must be very fond of partridge to accept it when thrown in one's face." Did not Voltaire complain at Potsdam of "*toujours perdrix*," and make it one of his grievances? A similar story is that of the chaplain who, weary of the same diet, uttered "*grace*" as follows:—

Rabbits hot, rabbits cold,
Rabbits tender, and rabbits tough,
Rabbits young, and rabbits old—
I thank the Lord I've had enough.

And I as cordially thank my kind correspondents.

was ashamed and rising hastily, went out, without offering her any affront and returned to his palace; but, in his haste and confusion, he forgot his signet-ring and left it under the cushion where he had been sitting and albeit he remembered it he was ashamed to send for it. Now hardly had he reached home when the Wazir returned and, presenting himself before the King, kissed ground and made his report to him of the state of the province in question. Then he repaired to his own house and sat down on his couch and chancing to put his hand under the cushion, behold, he found the King's seal-ring. So he knew it and taking the matter to heart, held aloof in great grief from his wife for a whole year, not going in unto her nor even speaking to her, whilst she knew not the reason of his anger.—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Five Hundred and Seventy-ninth Night,

She said, It hath reached me, O auspicious King, that the Wazir held aloof from his wife, whilst she knew not the cause of his wrath. At last, being weary of the longsome neglect, she sent for her sire and told him the case; whereupon quoth he, "I will complain of him to the King, at some time when he is in the presence." So one day he went in to the King and, finding the Wazir and the Kazi of the Army before him,¹ complained thus saying, "Almighty Allah amend the King's case! I had a fair flower-garden, which I planted with mine own hand and thereon spent my substance till it bare fruit; and its fruitage was ripe for plucking, when I gave it to this thy Wazir, who ate of it what seemed good to him, then deserted it and watered it not, so that its bloom wilted and withered and its sheen departed and its state changed." Then said the Wazir, "O my King, this man saith sooth. I did indeed care for and guard the garden and kept it in good condition and ate thereof, till one day I went thither and I saw the trail of the lion there, wherefore I feared for my life and withdrew from the garden." The King understood him that the trail of the lion meant his own seal-ring, which he had forgotten in the woman's house; so he said, "Return, O Wazir, to thy flower-garden and fear nothing, for the lion came not near it. It hath reached me that he went thither; but, by the honour of my fathers and forefathers, he offered it no hurt." "Hearkening and obedience," answered the Minister and returning home sent for

¹ The great legal authority of the realm.

his wife and made his peace with her and thenceforth put faith in her chastity. This I tell thee, O King (continued the Wazir), for no other purpose save to let thee know how great is their craft and how precipitancy bequeatheth repentance.¹ And I have also heard the following

STORY OF THE CONFECTIONER, HIS WIFE, AND THE PARROT.

ONCE upon a time there dwelt in Egypt a confectioner who had a wife famed for beauty and loveliness; and a parrot which, as occasion required, did the office of watchman and guard, bell and spy, and flapped her wings did she but hear a fly buzzing about the sugar. This parrot caused abundant trouble to the wife, always telling her husband what took place in his absence. Now one evening, before going out to visit certain friends, the confectioner gave the bird strict injunctions to watch all night and bade his wife make all fast, as he should not return until morning. Hardly had he left the door than the woman went for her old lover, who returned with her and they passed the night together in mirth and merriment, while the parrot observed all. Betimes in the morning the lover fared forth and the husband, returning, was informed by the parrot of what had taken place; whereupon he hastened to his wife's room and beat her with a painful beating. She thought in herself, "Who could have informed against me?" and she asked a woman that was in her confidence whether it was she. The woman protested by the worlds visible and invisible that she had not betrayed her mistress; but informed her that on the morning of his return home, the husband had stood some time before the cage listening to the parrot's talk. When the wife heard

¹ In all editions the Wazir here tells the Tale of the Merchant's Wife and the Parrot which, following Lane, I have transferred to vol. i night v. But not to break the tradition, I here introduce the Persian version of the story from the "Book of Sindibad." In addition to the details given in the note to vol. i. night. v., I may quote the two talking-birds left to watch over his young wife by Rajah Kasálu (son of Shaliváhana, the great Indian monarch circ. A.D. 81), who is to the Punjab what Rustam is to Persia and Antar to Arabia. In the "Seven Wise Masters" the parrot becomes a magpie, and Mr Clouston, in some clever papers on "Popular Tales and Fictions" contributed to the *Glasgow Evening Times* (1884) compares it with the history, in the *Gesta Romanorum*, of the Adulteress, the Abigail, and the Three Cocks, two of which crowed during the congress of the lady and her lover. All these evidently belong to the Sindibad cycle.

this, she resolved to contrive the destruction of the bird. Some days after, the husband was again invited to the house of a friend where he was to pass the night; and before departing he enjoined the parrot with the same injunctions as before; wherefore his heart was free from care, for he had his spy at home. The wife and her confidante then planned how they might destroy the credit of the parrot with the master. For this purpose they resolved to counterfeit a storm; and this they did by placing over the parrot's head a hand-mill (which the lover worked by pouring water upon a piece of hide), by waving a fan and by suddenly uncovering a candle hid under a dish. Thus did they raise such a tempest of rain and lightning, that the parrot was drenched and half-drowned in a deluge. Now rolled the thunder, then flashed the lightning; that from the noise of the handmill, this from the reflection of the candle; when thought the parrot to herself, "In very sooth the flood hath come on, such an one as belike Noah himself never witnessed." So saying she buried her head under her wing, a prey to terror. The husband, on his return, hastened to the parrot to ask what had happened during his absence; and the bird answered that she found it impossible to describe the deluge and tempest of the last night; and that years would be required to explain the uproar of the hurricane and storm. When the shopkeeper heard the parrot talk of last night's deluge, he said, "Surely, O bird, thou art gone clean daft! Where was there, even in a dream, rain or lightning last night? Thou hast utterly ruined my house and ancient family. My wife is the most virtuous woman of the age and all thine accusations of her are lies." So in his wrath he dashed the cage upon the ground, tore off the parrot's head, and threw it from the window. Presently his friend, coming to call upon him, saw the parrot in this condition with head torn off, and without wings or plumage. Being informed of the circumstances he suspected some trick on the part of the woman, and said to her husband, "When your wife leaves home to go to the Hammam-bath, compel her confidante to disclose the secret." So as soon as his wife went out, the husband entered his Harim and insisted on the woman telling him the truth. She recounted the whole story and the husband now bitterly repented having killed the parrot, of whose innocence he had proof. This I tell thee, O King (continued the Wazir), that thou mayst know how great are the craft and malice of women, and that to act in haste leadeth to repent at leisure." So the King turned from slaying his son; but next day the favourite came in to him and kissing ground before him, said, "O King, why

dost thou delay to do me justice? Indeed, the Kings have heard that thou commandest a thing and thy Wazir countermandeth it. Now the obedience of Kings is in the fulfilment of their commandments, and everyone knows thy justice and equity: so do thou justice for me on the Prince. I also have heard tell a tale concerning

THE FULLER AND HIS SON.

THERE was once a man which was a fuller, and he used every day to go forth to the Tigris-bank a-cleaning clothes; and his son was wont to go with him that he might swim whilst his father was fulling, nor was he forbidden from this. One day, as the boy was swimming,¹ he was taken with cramp in the forearms and sank, whereupon the fuller plunged into the water and caught hold of him; but the boy clung about him and pulled him down, and so father and son were both drowned. Thus it is with thee, O King. Except thou prevent thy son and do me justice on him, I fear lest both of you sink together, thou and he."—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Eightieth Night,

She said, It hath reached me, O auspicious King, that when the favourite had told her tale of the Fuller and his Son, she ended with, "I fear lest both of you sink together, thou and he. Moreover," continued she, "for an instance of the malice of men, I have heard tell a tale concerning

THE RAKE'S TRICK AGAINST THE CHASTE WIFE.

A CERTAIN man loved a beautiful and lovely woman, a model of charms and grace, married to a man whom she loved and who loved her. Moreover, she was virtuous and chaste, like unto me, and her rake of a lover found no way to her; so when his patience

¹ In the days of the Caliph Al-Mustakfi bi 'llah (A.H. 333 = 944) the youth of Baghdad studied swimming, and it is said that they could swim holding chafing-dishes upon which were cooking-pots, and keep afloat till the meat was dressed. The story is that of "The Washerman and his Son who were drowned in the Nile," of the Book of Sindibad.

was at an end, he devised a device to win his will. Now the husband had a young man, whom he had brought up in his house and who was in high trust with him as his steward. So the rake addressed himself to the youth and ceased not insinuating himself into his favour by presents and fair words and deeds, till he became more obedient to him than the hand to the mouth and did whatever he ordered him. One day, he said to him, "Harkye, Such-an-one; wilt thou not bring me into the family dwelling-place some time when the lady is gone out?" "Yes," answered the young steward; so, when his master was at the shop and his mistress gone forth to the Hammam, he took his friend by the hand and, bringing him into the house, showed him the sitting-rooms and all that was therein. Now the lover was determined to play a trick upon the woman; so he did in such way as made the merchant certified that his wife had falsed him, unseen by the young man; after which he returned thanks and leaving the house went his way. In an hour or so the merchant came home; and on going to the bed to rest himself, he stared at the young man with eyes of wrath, and asked him, "Where is thy mistress?" and he answered, "She is gone forth to the Hammam and will return forthright after she has made her ablutions." When the man heard this, his suspicion was confirmed; and he waxed furious and said, "Go at once and bring her back." The steward accordingly fetched her, and when she came before her husband the jealous man sprang upon her and beat her a grievous beating; then, binding her arms behind her, offered to cut her throat with a knife; but she cried out to the neighbours, who came to her, and she said to them, "This my man hath beaten me unjustly and without cause and is minded to kill me, though I know not what is mine offence." So they rose up and asked him, "Why hast thou dealt thus by her?" And he answered, "She is divorced." Quoth they, "Thou hast no right to maltreat her; either divorce her or use her kindly, for we know her prudence and purity and chastity. Indeed, she hath been our neighbour this long time and we wot no evil of her." Quoth he, "When I came home, I found so and so, and I know not the meaning of this." Upon this a little boy, one of those present, came forward, and by his shrewdness the husband was convinced that he had sinned against his wife's innocence, she being clear of all offence, and the neighbours made peace between them after the divorce, and he prayed her pardon and presented her with an hundred gold pieces. And so the wicked lover's cunning trick came to naught. And know,

O King, that this is an instance of the malice of men and their perfidy." When the King heard this, he bade his son be slain; but on the next day the second Wazir came forward for intercession and kissed ground in prostration. Whereupon the King said, "Raise thy head: prostration must be made to Allah only."¹ So the Minister rose from before him and said, "O King, hasten not to slay thy son, for he was not granted to his mother by the Almighty but after despair, nor didst thou expect such good luck; and we hope that he will live to become a guerdon to thy reign and a guardian of thy good. Wherefore, have patience, O King; belike he will offer a fit excuse; and, if thou make haste to slay him, thou wilt surely repent, even as the merchant-wight repented." Asked the King, "And how was it with the merchant, O Wazir?" and the Wazir answered:—O King, I have heard a tale of

THE MISER AND THE LOAVES OF BREAD.

THERE WAS ONCE a merchant, who was a niggard and miserly in his eating and drinking. One day, he went on a journey to a certain town, and as he walked in the market-streets, behold, he met an old trot with two scones of bread which looked sound and fair. He asked her, "Are these for sale?" and she answered, "Yes!" So he beat her down and bought them at the lowest price and took them home to his lodging, where he ate them that day. When morning morrowed, he returned to the same place and finding the old woman there with other two scones, bought these also; and thus he ceased not during twenty-five days' space when the old wife disappeared. He made enquiry for her, but could hear no tidings of her, till, one day as he was walking about the high streets, he chanced upon her: so he accosted her and after the usual salutation and with much praise and politeness, asked why she had disappeared from the market and ceased to supply the two cakes of bread? Hearing this, at first she evaded giving him a reply; but he conjured her to tell him her case; so she said, "Hear my excuse, O my lord, which is that I was attending upon a man who had a corroding ulcer on his spine, and his doctor bade us knead flour with butter

¹ Taken from the life of the Egyptian Mameluke Sultan (No. viii. regn. A.H. 825=A.D. 1421) who would not suffer his subjects to prostrate themselves or kiss the ground before him. See D'Herbelot for details.

into a plaster and lay it on the place of pain, where it abode all night. In the morning, I used to take that flour and turn it into dough and make it into two scones, which I cooked and sold to thee or to another; but presently the man died and I was cut off from making cakes.¹ When the merchant heard this, he repented whenas repentance availed him naught, saying, "Verily, we are Allah's and verily unto Him we are returning! There is no Majesty and there is no Might save in Him, the Glorious, the Great!"—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Five Hundred and Eighty-first Night,

She said, It hath reached me, O auspicious King, that when the old trot told the merchant the provenance of the scones, he cried, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great!" And he repeated the saying of the Most High, "Whatever evil falleth to thee it is from thyself²"; and vomited till he fell sick and repented whenas repentance availed him naught. Moreover, O King (continued the second Wazir), I have heard tell of the malice of women, a tale of

THE LADY AND HER TWO LOVERS.

ONCE upon a time there was a man, who was sword-bearer to one of the Kings, and he loved a damsel of the common sort. One day, he sent his page to her with a message, as of wont between them, and the lad sat down with her and toyed with her. She inclined to him and pressed him to her breast and petted him and kissed him, whereupon he sought his will of her and she consented; but as the two were thus, lo! the youth's master knocked at the door. So she pushed the page through a trap-door into an underground chamber there and opened the door to his lord, who entered hending sword in hand and sat down upon her bed. Then she came up to him and sported and toyed with him, kissing him and pressing him to her bosom, and he took her and lay with her. Presently, her husband knocked at the door

¹ This nauseous Joe Miller has often been told in the hospitals of London and Paris. It is as old as the Hitopadesa.

² Koran, iv. 81, "All is from Allah"; but the evil which befalls mankind, though ordered by Allah, is yet the consequence of their own wickedness (I add, which wickedness was created by Allah).

and the gallant asked her, "Who is that?" whereto she answered, "My husband." Quoth he, "How shall I do?" Quoth she, "Draw thy sword and stand in the vestibule and abuse me and revile me; and when my husband comes in to thee, do thou go forth and wend thy ways." He did as she bade him; and, when the husband entered, he saw the King's sword-bearer standing with naked brand in hand, abusing and threatening his wife; but, when the lover saw him, he was ashamed and sheathing his scymitar, went forth the house. Said the man to his wife, "What means this?" and she replied, "O man, how blessed is the hour of thy coming! Thou hast saved a True Believer from slaughter, and it happened after this fashion. I was on the house-terrace, spinning,¹ when, behold, there came up to me a youth, distracted and panting for fear of death, fleeing from yonder man, who followed upon him as hard as he could with his drawn sword. The young man fell down before me and kissed my hands and feet, saying, "O Protector, of thy mercy save me from him who would slay me wrongously!" So I hid him in that underground chamber of ours, and presently in came yonder man to me, naked brand in hand, demanding the youth. But I denied him to him, whereupon he fell to abusing and threatening me as thou sawest. And praised be Allah who sent thee to me, for I was distraught and had none to deliver me!" "Well hast thou done, O woman!" answered the husband. "Thy reward is with Allah the Almighty, and may He abundantly requite thy good deed!" Then he went to the trap-door and called to the page, saying, "Come forth and fear not; no harm shall befall thee." So he came out, trembling for fear, and the husband said, "Be of good cheer, none shall hurt thee"; condoling with him on what had befallen him; whilst the page called down blessings on his head. Then they both went forth, nor was that Cornuto nor was the page aware of that which the woman had contrived. "This, then, O King," said the Wazir, "is one of the tricks of women, so beware lest thou rely upon their words." The King was persuaded and turned from putting his son to death; but on the third day the favourite came in to him and, kissing ground before him, cried, "O King, do me justice on thy son, and be not turned from thy purpose by thy Ministers' prate, for there is no good in wicked Wazirs, and be not as the King of Baghdad, who relied on the word of a certain wicked counsellor of his." Quoth he, "And how was that?" Quoth she:—There hath been told me, O auspicious and well-advised King, a tale of

¹ The Bresl. Edit. (xii. 266) says "bathing."

THE KING'S SON AND THE OGRESS.¹

A CERTAIN King had a son, whom he loved and favoured with exceeding favour over all his other children; and this son said to him one day, "O my father, I have a mind to fare a-coursing and a-hunting." So the King bade furnish him, and commanded one of his Wazirs to bear him company and do all the service he needed during his trip. The Minister accordingly took everything that was necessary for the journey, and they set out with a retinue of eunuchs and officers and pages, and rode on, sporting as they went, till they came to a green and well-grassed champaign abounding in pasture and water and game. Here the Prince turned to the Minister and told him that the place pleased him, and he purposed to halt there. So they set down in that site and they loosed the falcons and lynxes and dogs and caught great plenty of game, whereat they rejoiced and abode there some days, in all joyance of life and its delight. Then the King's son gave the signal for departure; but, as they went along, a beautiful gazelle, as if the sun rose shining from between her horns, that had strayed from her mate, sprang up before the Prince, where-upon his soul longed to make prize of her and he coveted her. So he said to the Wazir, "I have a mind to follow that gazelle"; and the Minister replied, "Do what seemeth good to thee." There-upon the Prince rode single-handed after the gazelle, till he lost sight of his companions, and chased her all that day till dusk, when she took refuge in a bit of rocky ground,² and darkness closed in upon him. Then he would have turned back, but knew not the way; whereat he was sore concerned and said, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great!" He sat his mare all night till morning dawned, in quest of relief, but found none; and when the day appeared, he fared on at hazard, fearful, famished, thirsty, and knowing not whither to wend till it was noon and the sun beat down upon him with

¹ This tale is much like that told in the Fifth Night (vol i.). It is the story of the Prince and the Lamia in the Book of Sindibad, wherein it is given with Persian rhetoric and diffuseness.

² Arab. "Wa'ar" = rocky, hilly, tree-less ground unfit for riding. I have noted that the three Heb. words "Year" (e.g. Kiryath-Yearim = City of forest), "Choresht" (now Hirsh, a scrub), and "Pardés" (παριδέωσις a chase, a hunting-park, opposed to κήπος, an orchard) are preserved in Arabic and are intelligible in Palestine (Unexplored Syria, i. 207).

burning heat. By that time he came in sight of a great city, with massive base and lofty bulwarks; but it was ruined and desolate, nor was there any live thing therein save owl and raven. As he stood among the buildings, marvelling at their ordinance, lo! his eyes fell on a damsel, young, beautiful, and lovely, sitting under one of the city walls wailing and weeping copious tears. So he drew nigh to her and asked, "Who art thou and who brought thee hither?" She answered, "I am called Bint al-Tamimah, daughter of Al-Tiyakh, King of the Gray Country. I went out one day to obey a call of nature,¹ when an Ifrit of the Jinn snatched me up and soared with me between heaven and earth; but as he flew, there fell on him a shooting-star in the form of a flame of fire and burned him, and I dropped here, where these three days I have hungered and thirsted; but when I saw thee I longed for life." —And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Eighty second Night,

She said, It hath reached me, O auspicious King, that the Prince, when addressed by the daughter of King Al-Tiyakh, who said to him, "When I saw thee I longed for life," was smitten with ruth and grief for her and took her up on his courser's crupper, saying, "Be of good cheer and keep thine eyes cool and clear; for if Allah (extolled and exalted be He!) restore me to my people and family, I will send thee back to thine own folk." Then he rode on, praying for deliverance, and presently the damsel said to him, "O King's son, set me down, that I may do an occasion under this wall." So he drew bridle and she alighted. He waited for her a long while as she hid herself behind the wall; and she came forth, with the foulest of favours; which when he saw, his hair stood on end and he quaked for fear of her and he turned deadly pale. Then she sprang up on his steed behind him, wearing the most loathly of aspects, and presently she said to him, "O King's son, what ails thee that I see thee troubled and thy favour changed?" "I have bethought me of somewhat that troubles me." "Seek aid against it of thy father's troops and his braves." "He whom I fear careth naught for troops, neither can braves affright him." "Aid thyself against him with thy father's moneys and treasures." "He whom I fear will not be satisfied with wealth." "Ye hold that ye have in heaven a God who seeth

¹ The privy and the bath are favourite haunts of the Jinns.

and is not seen and is Omnipotent and Omniscient." "Yes, we have none but Him." "Then pray thou to Him; haply He will deliver thee from thine enemy!" So the King's son raised his eyes to heaven and began to pray with his whole heart, saying, "O my God, I implore Thy succour against that which troubleth me." Then he pointed to her with his hand, and she fell to the ground, burnt black as charred coal. Therewith he thanked Allah and praised Him and ceased not to fare forwards; and the Almighty (extolled and exalted be He!) of His grace made the way easy to him and guided him into the right road, so that he reached his own land and came upon his father's capital after he had despaired of life. Now all this befell by the contrivance of the Wazir, who travelled with him to the end that he might cause him to perish on the way; but Almighty Allah succoured him. "And this" (said the damsel) "have I told thee, O King, that thou mayst know that wicked Wazirs deal not honestly by, nor counsel with sincere intent, their Kings; wherefore be thou wise and ware of them in this matter." The King gave ear to her speech and bade put his son to death; but the third Wazir came in and said to his brother Ministers, "I will warrant you from the King's mischief this day"; and going in to him, kissed ground between his hands and said, "O King, I am thy true counsellor and solicitous for thee and for thine estate, and indeed I rede thee the best of rede; it is that thou hasten not to slay thy son, the coolth of thine eyes and the fruit of thy vitals. Haply his sin is but a slight slip, which this damsel hath made great to thee; and indeed I have heard tell that the people of two villages once destroyed one another, because of a drop of honey." Asked the King, "How was that?" and the Wazir answered, saying:—Know, O King, that I have heard this story anent

THE DROP OF HONEY.¹

A CERTAIN hunter used to chase wild beasts in wold, and one day he came upon a grotto in the mountains, where he found a hollow

¹ Arab history is full of petty wars caused by trifles. In Egypt the clans Sa'ad and Harám and in Syria the Kays and Yaman (which remain to the present day) were as pugnacious as Highland Caterans. The tale bears some likeness to the accumulative nursery rhymes in "The House that Jack Built," and "The Old Woman and the Crooked Sixpence"; which find their indirect original in an allegorical Talmudic hymn.

full of bees' honey. So he took somewhat thereof in a water-skin he had with him and throwing it over his shoulder, carried it to the city, followed by a hunting dog which was dear to him. He stopped at the shop of an oilman and offered him the honey for sale and he bought it. Then he emptied it out of the skin that he might see it, and in the act a drop fell to the ground, whereupon the flies flocked to it and a bird swooped down upon the flies. Now the oilman had a cat, which sprang upon the bird, and the huntsman's dog seeing the cat sprang upon it and slew it; whereupon the oilman sprang upon the dog and slew it, and the huntsman in turn sprang upon the oilman and slew him. Now the oilman was of one village and the huntsman of another; and when the people of the two places heard what had passed, they took up arms and weapons and rose one on other in wrath and the two lines met; nor did the sword leave to play amongst them till there died of them much people, none knoweth their number save Almighty Allah. And amongst other stories of the malice of women (continued the Wazir) I have heard tell, O King, one concerning

THE WOMAN WHO MADE HER HUSBAND SIFT DUST.¹

A MAN once gave his wife a dirham to buy rice; so she took it and went to the rice-seller, who gave her the rice and began to jest with her and ogle her, for she was dowered with beauty and loveliness, saying, "Rice is not good but with sugar, which if thou wilt have come in with me for an hour." So, saying "Give me sugar," she went in with him into his shop and he won his will of her and said to his slave, "Weigh her out a dirham's worth of sugar." But he made the slave a privy sign, and the boy, taking the napkin in which was the rice, emptied it out and put in earth and dust in its stead, and for the sugar set stones, after which he again knotted up the napkin and left it by her. His object, in doing this, was that she should come to him a second time; so, when she went forth of the shop, he gave her the napkin and she took it, thinking to have in it rice and sugar, and ganged her gait; but when she returned home and, setting it before her husband, went for a cooking-pot, he

¹ This is "The Story of the Old Man who sent his Young Wife to the Market to buy Rice," told with Persian reflections in the "Book of Sindibad."

found in it earth and stones. So, as soon as she came back bringing the pot, he said to her, "Did I tell thee I had aught to build, that thou bringest me earth and stones?" When she saw this, she knew that the rice-seller's slave had tricked her; so she said to her husband, "O man, in my trouble of mind for what hath befallen me, I went to fetch the sieve and brought the cooking-pot." "What hath troubled thee?" asked he; and she answered, "O husband, I dropped the dirham thou gavest me in the market-street and was ashamed to search for it before the folk; yet I grudged to lose the silver, so I gathered up the earth from the place where it fell and brought it away, thinking to sift it at home. Wherefore I went to fetch the sieve, but brought the cooking-pot instead." Then she fetched the sieve and gave it to her husband, saying, "Do thou sift it, for thine eyes are sharper than mine." Accordingly he sat, sifting the clay, till his face and beard were covered with dust; and he discovered not her trick, neither knew what had befallen her. "This, then, O King," said the Wazir, "is an instance of the malice of women, and consider the saying of Allah Almighty:—Surely the cunning of you (women) is great!¹ And again:—Indeed, the malice of Satan is weak in comparison with the malice of women."² The King gave ear to his Wazir's speech and was persuaded thereby and was satisfied by what he cited to him of the signs of Allah³; and the lights of good counsel arose and shone in the firmament of his understanding, and he turned from his purpose of slaying his son. But on the fourth day, the favourite came in to him weeping and wailing, and kissing ground before him, said, "O auspicious King, and lord of good rede, I have made plainly manifest to thee my grievance and thou hast dealt unjustly by me and hast forborne to avenge me on him who hath wronged me, because he is thy son and the darling of thy heart; but Allah (extolled and exalted be He!) will presently succour me against him, even as He succoured the King's son against his father's Wazir." "And how was that?" asked the King; and she answered:—I have heard tell, O King, a tale of

¹ Koran, xii. 28. The words were spoken by Potiphar to Joseph.

² Koran, iv. 78. A mis-quotation; the words are, "Fight, therefore, against the friends of Satan, for the craft of Satan shall be weak."

³ *i.e.* Koranic versets.

THE ENCHANTED SPRING.¹

THERE was once in times gone by a King who had one son and none other; and when the Prince grew up to man's estate, he contracted him in marriage to another King's daughter. Now the damsel was a model of beauty and grace and her uncle's son had sought her in wedlock of her sire, but she would none of him. So, when he knew that she was to be married to another, envy and jealousy gat hold of him and he bethought himself and sent a noble present to the Wazir of the bridegroom's father and much treasure, desiring him to use craft for slaying the Prince or contrive to make him leave his intent of espousing the girl, and adding, "O Wazir, indeed jealousy moveth me to this, for she is my cousin."² The Wazir accepted the present and sent an answer, saying, "Be of good cheer and of eyes cool and clear, for I will do all that thou wishest." Presently the bride's father wrote to the Prince, bidding him to his capital, that he might go in to his daughter; whereupon the King his father gave him leave to wend his way thither, sending with him the bribed Wazir and a thousand horse, besides presents and litters, tents and pavilions. The Minister set out with the Prince, plotting the while in his heart to do him a mischief; and when they came into the desert he called to mind a certain spring of running water in the mountains there, called Al-Zahrá,³ whereof whosoever drank, from a man became a woman. So he called a halt of the troops near the fountain and presently mounting steed again, said to the Prince, "Hast thou a mind to go with me and look upon a spring of water near hand?" The Prince mounted, knowing not what should befall him in the future,⁴ and they rode on, unattended by any, and without stopping till they came to the spring. The Prince being thirsty said to the Wazir, "O Minister, I am suffering from drouth," and the other answered, "Get thee down and drink of this spring!" So he

1 In the Book of Sindibad this is the "Story of the Prince who went out to hunt, and the stratagem which the Wazir practised on him."

2 I have noted that it is a dire affront to an Arab if his first cousin marry any save himself without his formal leave.

3 *i.e.* the flowery, the splendid; an epithet of Fátimah, the daughter of the Apostle, "the bright blooming." Fátimah is an old Arab name of good omen, "the weaner": in Egypt it becomes Fattúmah (an incrementative—"great weaner"); and so Aminah, Khadíjah and Nafisah on the banks of the Nile are barbarised to Ammúnah, Khaddúgah and Naffúsah.

4 *i.e.* his coming misfortune, the phrase being euphemistic.

alighted and washed his hands and drank, when behold, he straightway became a woman. As soon as he knew what had befallen him, he cried out and wept till he fainted away, and the Wazir came up to him as if to learn what had befallen him and cried, "What aileth thee?" So he told him what had happened, and the Minister feigned to condole with him and weep for his affliction, saying, "Allah Almighty be thy refuge in thine affliction! How came this calamity upon thee and this great misfortune to betide thee, and we carrying thee with joy and gladness, that thou mightest go in to the King's daughter? Verily, now I know not whether we shall go to her or not; but the rede¹ is thine. What dost thou command me to do?" Quoth the Prince, "Go back to my sire and tell him what hath betide me, for I will not stir hence till this matter be removed from me or I die in my regret." So he wrote a letter to his father, telling him what had happened, and the Wazir took it and set out on his return to the city, leaving what troops he had with the Prince and inwardly exulting for the success of his plot. As soon as he reached the King's capital, he went in to him and telling him what had passed, delivered the letter. The King mourned for his son with sore mourning and sent for the wise men and masters of esoteric science, that they might discover and explain to him this thing which had befallen his son, but none could give him an answer. Then the Wazir wrote to the lady's cousin, conveying to him the glad news of the Prince's misfortune, and he when he read the letter rejoiced with great joy and thought to marry the Princess, and answered the Minister, sending him rich presents and great store of treasure and thanking him exceedingly. Meanwhile, the Prince abode by the stream three days and three nights, eating not nor drinking and committing himself, in his strait, unto Allah (extolled and exalted be He!) who disappointeth not whoso relieth on Him. On the fourth night, lo! there came to him a cavalier on a bright-bay steed² with a crown on his head, as he were of the sons of the Kings, and said to him, "Who brought thee hither, O youth?" The Prince told him his mishap, how he was wending to his wedding, and how the Wazir had led him to a spring whereof he drank

¹ Arab. Ráy : in theology it means "private judgment," and Ráyí (act. partic.) is a Rationalist. The Hanafi School is called "Asháb al-Ráy" because it allows more liberty of thought than the other three orthodox.

² The angels in Al-Islam ride piebalds.

and incurred what had occurred ; and as he spoke his speech was broken by tears. Having heard him the horseman pitied his case and said, "It was thy father's Wazir who cast thee into this strait, for no man alive save he knoweth of this spring " ; presently adding, "Mount thee behind me and come with me to my dwelling, for thou art my guest this night." "Acquaint me who thou art ere I fare with thee," quoth the Prince ; and quoth the other, "I am a King's son of the Jánn, as thou a King's son of mankind ; so be of good cheer and keep thine eyes clear of tear, for I will surely do away thy cark and care ; and this is a slight thing unto me." So the Prince mounted him behind the stranger, and they rode on, leaving the troops, from the first of the day till midnight, when the King's son of the Jinn asked the Prince, "Knowest thou how many days' march we have covered in this time ?" "Not I." "We have come a full year's journey for a diligent horseman." The Prince marvelled at this and said, "How shall I do to return to my people ?" "That is not thine affair, but my business. As soon as thou art quit of thy complaint, thou shalt return to thy people in less than the twinkling of an eye ; for that is an easy matter to me." When the Prince heard these words he was ready to fly for excess of joy ; it seemed to him as he were in the imbroglio of a dream and he exclaimed, "Glory be to Him who can restore the unhappy to happiness !" —And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Five Hundred and Eighty-third Night.

She said, It hath reached me, O auspicious King, that the Prince of the Jinn said to the Prince of mankind, "When thou art quit of thy complaint, thou shalt return to thy folk in less than the twinkling of an eye " ; and the King's son rejoiced. They fared on all that night till the morning morrowed when lo ! they found themselves in a green and smiling country, full of trees spicing and birds quiring and garths fruit-growing and palaces high-showing and waters a-flowing and odoriferous flowers a-blowing. Here the King's son of the Jinn alighted from his steed and bidding the Prince do the like, took him by the hand and carried him into one of the palaces, where he found a great King and puissant Sultan ; and abode with him all that day eating and drinking till nightfall. Then the King's son of the Jinn mounted his courser and taking the Prince up behind him, fared on swiftly through the murks and glooms until morning, when lo, they

found themselves in a dark land and a desert, full of black rocks and stones, as it were a piece of Hell; and the Prince asked the Jinni, "What is the name of this land?" Answered the other, "It is called the Black Country, and belongs to one of the Kings of the Jinn, by name Zu'l Janáhayn, against whom none of the other Kings may prevail, neither may any enter his dominions save by his permit; so tarry thou here, whilst I go ask leave." So saying, he went away and returning after awhile, they fared on again, till they ended at a spring of water welling forth of a black rock, and the King's son of the Jinn said to the King's son of men, "Alight!" He dismounted and the other cried, "Drink of this water!" So he drank of the spring without stay or delay; and, no sooner had he done so than, by grace of Allah, he became a man as before. At this he joyed with exceeding joy and asked the Jinni, "O my brother, how is this spring called?" Answered the other, "It is called the Women's Spring, for that no woman drinketh thereof but she becometh a man: wherefore do thou praise Allah the Most High and thank Him for thy restoration, and mount." So the Prince prostrated himself in gratitude to the Almighty, after which he mounted again and they fared on diligently all that day, till they returned to the Jinni's home, where the Prince passed the night in all solace of life. They spent the next day in eating and drinking till nightfall, when the King's son of the Jinn asked the Prince, "Hast thou a mind to return to thy people this very night?" "Yes," he answered; "for indeed I long for them." Then the Jinni called one of his father's slaves, Rájiz¹ hight, and said to him, "Take this young man mounted on thy shoulders, and let not the day dawn ere he be with his father-in-law and his wife." Replied the slave, "Hearkening and obedience, and with love and gladness, and upon my head and eyes!" then, withdrawing awhile, re-appeared in the form of an Ifrit. When the Prince saw this he lost his senses for affright, but the Jinni said to him, "Fear not, no harm shall befall thee. Mount thy horse and leap him on to the Ifrit's shoulders." "Nay," answered he, "I will leave my horse with thee and bestride his shoulders myself." So he bestrode the Ifrit's shoulders, and when the Jinni cried, "Close thine eyes, O my lord, and be not a craven!" he strengthened his heart and shut his eyes. Thereupon the Ifrit rose with him into the air, and ceased not to fly between sky and earth, whilst the Prince was unconscious, nor was the last third of the night come before he lighted down with him

¹ In the Bresl. Edit. "Zájir" (xii. 286).

on the terrace-roof of his father-in-law's palace. Then said the Ifrit, "Dismount and open thine eyes; for this is the palace of thy father-in-law and his daughter." So he came down and the Ifrit flew away and left him on the roof of the palace. When the day broke and the Prince recovered from his troubles, he descended into the palace, and as his father-in-law caught sight of him, he came to meet him and marvelled to see him descend from the roof of the palace, saying, "We see folk enter by the doors, but thou comest from the skies." Quoth the Prince, "Whatso Allah (may He be extolled and exalted!) willeth that cometh to pass." And he told him all that had befallen him from first to last, whereat the King marvelled and rejoiced in his safety; and as soon as the sun rose, bade his Wazir make ready splendid bride-feasts. So did he, and they held the marriage festival: after which the Prince went in unto his bride and abode with her two months, then departed with her for his father's capital. As for the damsel's cousin, he died forthright of envy and jealousy. When the Prince and his bride drew near his father's city, the King came out to meet them with his troops and Wazirs, and so Allah (blessed and exalted be He!) enabled the Prince to prevail against his bride's cousin and his father's Minister. "And I pray the Almighty" (added the damsel) "to aid thee against thy Wazirs, O King, and I beseech thee to do me justice on thy son!" When the King heard this, he bade put his son to death.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Eighty-fourth Night,

She said, It hath reached me, O auspicious King, that when the favourite had told her tale to the King, she said, "I beseech thee to do me justice by putting thy son to death." Now this was the fourth day, so the fourth Wazir entered, and kissing ground before him, said, "Allah stablish and protect the King! O King, be deliberate in doing this thou art resolved upon, for the wise man doth naught till he hath considered the issue thereof, and the proverb saith:—Whoso looketh not to his actions' end, hath not the world to friend; and whoso acteth without consideration, there befalleth him what befell the Hammam-keeper with his wife." "And what betided him?" asked the King. And the Wazir answered:—I have heard tell, O King, a tale of the

WAZIR'S SON AND THE HAMMAM-KEEPER'S WIFE.¹

THERE was once a bath-keeper, to whom resorted the notables of the folk and head men, and one day there came in to him a handsome youth of the sons of Wazirs who was fat and bulky of body. So he stood to serve him, and the young man put off his clothes. At this the bath-keeper fell a-lamenting and smiting hand upon hand, which when the youth saw, he said to him, "What ails thee, O bath-keeper, to lament thus?" And he answered, saying, "O my lord, my lamentation is for thee, because thou art in sore straits, for all thy fair fortune and goodliness and exceeding comeliness, seeing thou hast naught withal to do and receive delight like unto other men." Quoth the youth, "Thou sayst sooth, but thou mindest me of somewhat I had forgotten." "What is that?" asked the bath-keeper, and the youth answered, "Take this gold piece and fetch me a pretty woman, that I may rest with her." So he took the money and betaking himself to his wife, said to her, "O woman, there is come to me in the bath a young man of the sons of the Wazirs, as he were the moon on the fullest night. I lamented over his youth, and he gave me this dinar and asked me to fetch him a woman with whom he might rest. Now thou art worthier of the money than another, and from this no harm shall betide us, for I will protect thee. So do thou sit with him awhile and laugh at him and take this dinar from him." So the good wife took the dinar and rising, adorned herself and donned the richest of her raiment. Now she was the fairest woman of her time. Then she went out with her husband, and he carried her in to the Wazir's son in a privy place. When she came in to him, she looked at him and finding him a handsome youth, fair of favour as he were the moon at full, was confounded at his beauty and loveliness; and on likewise his heart and wit were amazed at the first sight of her and the sweetness of her smile. So he rose forthright and locking the door, took the damsel in his arms and pressed her to his bosom, and they embraced. Now the bath-keeper was standing behind the door, awaiting what should betide between them, and he began to call her, saying, "O Umm Abdillah, enough! Come out, for the day is

¹ This is the "King's Son and the Merchant's Wife" of the *Hitopadesa* (chapt. i.) transferred to all the Prakrit versions of India. It is the Story of the Bath-keeper who conducted his Wife to the Son of the King of Kanauj, in the Book of Sindibad.

long upon thy sucking child." Quoth the youth, "Go forth to thy boy and come back." But quoth she, "If I go forth from thee my soul will depart my body. As regards the child, so I must either leave him to die of weeping or let him be reared an orphan, without a mother." So she ceased not to abide with him, while her husband stood at the door calling her and crying out and weeping and imploring succour. But none came to aid him, and he ceased not to do thus, saying, "I will slay myself," till at last, finding no way of access to his wife, and being distraught with rage and jealousy to hear sighing and murmuring and breathing hard, he went up to the top of the bath, and, casting himself down therefrom, died. "Moreover, O King" (continued the Wazir), "there hath reached me another story of the malice of women." "What is that?" asked the King; and the Wazir said:—Know, O King, that it is anent

THE WIFE'S DEVICE TO CHEAT HER HUSBAND.

There was once a woman who had no equal in her day for beauty and loveliness and grace and perfection; and a certain lewd youth and an obscene setting eyes on her fell in love with her, and loved her with exceeding passion, but she was chaste and inclined not to adultery. It chanced one day that her husband went on a journey to a certain town, whereupon the young man fell to sending to her many times a day; but she made him no reply. At last he resorted to an old woman who dwelt hard by, and after saluting her, he sat down and complained to her of his sufferings for love of the woman and his longing to enjoy her. Quoth she, "I will warrant thee this—no harm shall befall thee, for I will surely bring thee to thy desire, Inshallah—an it please Allah the Most High." At these words he gave her a dinar and went his way. When the morning morrowed she appeared before the woman and, renewing an old acquaintance with her, fell to visiting her daily, eating the undertime with her and the evening meal and carrying away food for her children. Moreover, she used to sport and jest with her, till the wife became corrupted¹

¹ Easterns, I have said, are perfectly aware of the fact that women corrupt women much more than men do. The tale is the "Story of the Libertine Husband" in the Book of Sindibad; blended with the "Story of the Go-between and the Bitch" in the Book of Sindibad. It is related in the "Disciplina Clericalis" of Alphonsus (A.D. 1106): the fabliau of *La vieille qui séduisit la jeune fille*; the Gesta Romanorum (thirteenth century) and the "Cunning Siddhikari" in the Kathá-Sarī-Sāgara.

and could not endure an hour without her company. Now she was wont, when she left the lady's house, to take bread and fat wherewith she mixed a little pepper, and to feed a bitch that was in that quarter ; and thus she did day by day, till the bitch became fond of her and followed her wherever she went. One day she took a cake of dough and putting therein an overdose of pepper, gave it to the bitch to eat, whereupon the beast's eyes began to shed tears, for the heat of the pepper, and she followed the old woman, weeping. When the lady saw this she was amazed and asked the ancient, "O my mother, what ails this bitch to weep?" Answered she, "Learn, O my heart's love, that hers is a strange story. Know that she was once a close friend of mine, a lovely and accomplished young lady, a model of comeliness and perfect grace. A young Nazarene of the quarter fell in love with her, and his passion and pining increased on him till he took to his pillow ; and he sent to her times manifold, begging her to have compassion on him and show him mercy, but she refused, albeit I gave her good counsel, saying:—O my daughter, have pity on him and be kind and consent to all he wisheth. She gave no heed to my advice, until, the young man's patience failing him, he complained at last to one of his friends, who cast an enchantment on her and changed her human shape into canine form. When she saw what transformation had befallen her and that there was none to pity her case save myself, she came to my house and began to fawn on me and buss my hands and feet, and whine and shed tears, till I recognised her and said to her:—How often did I not warn thee ; but my advice profited thee naught." — And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Five Hundred and Eighty-fifth Night,

She said, It hath reached me, O auspicious King, that the old trot related to the young lady the tale of the bitch and recounted the case in her cunning and deceit, with the view to gain her consent and said to her, "When the enchanted beast came to me and wept I reminded her:—How often did I not warn thee ? but my advice profited thee naught. However, O my daughter, seeing her misery, I had compassion on her case and kept her by me ; and as often as she bethinketh herself of her former estate, she weepeth thus, in pity for herself." When the lady heard

this, she was taken with great alarm and said, "O my mother, by Allah, thou affrightest me with this thy story." "Why so?" asked the old woman. Answered the lady, "Because a certain handsome young man fell in love with me and hath sent many times to me, but hitherto I have repelled him; and now I fear lest there befall me the like of what befell this bitch." "O my daughter," rejoined the old woman, "look thou to what I counsel thee and beware of crossing me, for I am in great fear for thee. If thou know not his abiding-place, describe his semblance to me, that I may fetch him to thee, and let not any one's heart be angered against thee." So the lady described him to her, and she showed not to know him and said, "When I go out, I will ask after him." But when she left the lady, she went straight to the young man and said to him, "Be of good cheer, for I have played with the girl's wits; so to-morrow at noon wait thou at the head of the street till I come and carry thee to her house, where thou shalt take thine ease with her the rest of the day and all night long." At this the young man rejoiced with exceeding joy and gave her two dinars, saying, "When I have won my wish of her, I will give thee ten gold pieces." Then she returned to the lady and said to her, "I have seen him and spoken with him on this matter. I found him exceeding wroth with thee and minded to do thee a harm, but I plied him with fair words till he agreed to come to-morrow at the time of the call to noon-prayer." When the lady heard this, she rejoiced exceedingly and said, "O my mother, if he keep his promise, I will give thee ten dinars." Quoth the old woman, "Look to his coming from none but from me." When the next morning morrowed, she said to the lady, "Make ready the early meal and forget not the wine, and adorn thyself and don thy richest dress and decoration, whilst I go and fetch him to thee." So she clad herself in her finest finery and prepared food, whilst the old woman went out to look for the young man, who came not. So she went around searching for him, but could come by no news of him, and she said to herself, "What is to be done? Shall the food and drink she hath gotten ready be wasted and I lose the gold pieces she promised me? Indeed, I will not allow my cunning contrivance to come to naught, but will look her out another man and carry him to her." So she walked about the highways, till her eyes fell on a pretty fellow, young and distinguished-looking, to whom the folk bowed, and who bore in his face the traces of travel. She went up to him and

saluting him asked, "Hast thou a mind to meat and drink, and a girl adorned and ready?" Answered he, "Where is this to be had?" "At home, in my house," rejoined she, and carrying him to his own house, knocked at the door. The lady opened to them and ran in again, to make an end of her dressing and perfuming; whilst the wicked old woman brought the man, who was the husband and house-master, into the saloon and made him sit down, congratulating herself on her cunning contrivance. Presently in walked the lady, who no sooner set eyes on her husband sitting by the old trot than she knew him and guessed how the case stood; nevertheless, she was not taken aback, and without stay or delay bethought her of a device to hoodwink him. So she pulled off her outer boot and cried at her husband, "Is this how thou keepest the contract between us? How canst thou betray me and deal thus with me? Know that, when I heard of thy coming, I sent this old woman to try thee and she hath made thee fall into that against which I warned thee: so now I am certified of thine affair and that thou hast broken faith with me. I thought thee chaste and pure till I saw thee, with my own eyes, in this old woman's company and knew that thou didst frequent loose baggages." So saying, she fell to beating him with her slipper about the head, and crying out, "Divorce me! divorce me!" whilst he excused himself and swore to her, by Allah the Most High, that he had never in his life been untrue to her nor had done aught of that whereof she suspected him. But she stinted not to weep and scream and bash him, crying out and saying, "Come to my help, O Moslems!" till he laid hold of her mouth with his hand and she bit it. Moreover, he humbled himself to her and kissed her hands and feet, whilst she would not be appeased and continued to cuff him. At last, she winked at the old woman to come and hold her hand from him. So she came up to her and kissed her hands and feet, till she made peace between them and they sat down together; whereupon the husband began to kiss her hands, saying, "Allah Almighty requite thee with all good, for that thou hast delivered me from her!" And the old woman marvelled at the wife's cunning and ready wit. "This, then, O King" (said the Wazir) "is one of many instances of the craft and malice and perfidy of women." When the King heard this story, he was persuaded by it and turned from his purpose to slay his son.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Eighty-sixth Night,

She said, It hath reached me, O auspicious King, that when the fourth Wazir had told his tale, the King turned from his purpose to slay his son ; but, on the fifth day, the damsel came in to him hending a bowl of poison in hand, calling on Heaven for help and buffeting her cheeks and face, and said to him, " O King, either thou shalt do me justice and avenge me on thy son, or I will drink up this poison-cup and die, and the sin of my blood shall be on thy head at the Day of Doom. These thy Ministers accuse me of malice and perfidy, but there be none in the world more perfidious than men. Hast thou not heard the story of the Goldsmith and the Cashmere¹ singing-girl ? " " What befell the twain, O damsel ? " asked the King ; and she answered, saying :— There hath come to my knowledge, O august King, a tale of

**THE GOLDSMITH AND THE CASHMERE
SINGING-GIRL.**

THERE lived once, in a city of Persia, a goldsmith who delighted in women and in drinking wine. One day, being in the house of one of his intimates, he saw painted on the wall the figure of a lutanist, a beautiful damsel, beholder never beheld a fairer or a more pleasant. He looked at the picture again and again, marvelling at its beauty, and fell so desperately in love with it, that he sickened for passion and came near to die. It chanced that one of his friends came to visit him, and sitting down by his side, asked how he did and what ailed him, whereto the goldsmith answered, " O my brother, that which ails me is love, and it befell on this wise. I saw the figure of a woman painted on the house-wall of my brother Such-an-one and became enamoured of it." Hereupon the other fell to blaming him and said, " This was of thy lack of wit ; how couldst thou fall in love with a painted

¹ The Kashmir people, men and women, have a very bad name in Eastern tales, the former for treachery and the latter for unchastity. A Persian distich says :

If folk be scarce as food in dearth ne'er let three lots come near ye :

First Sindi, second Jat, and third a rascally Kashmeeree.

The women have fair skins and handsome features, but like all living in that zone, Persians, Sindis, Afghans, etc., their bosoms fall after the first child and become like udders. This is not the case with Hindû women, Rajpûts, Marâthis, etc.

figure on a wall, that can neither harm nor profit, that seeth not neither heareth, that neither taketh nor withholdeth." Said the sick man, "He who painted yonder picture never could have limned it save after the likeness of some beautiful woman." "Haply," rejoined his friend, "he painted it from imagination." "In any case," replied the goldsmith, "here am I dying for love of the picture, and if there live the original thereof in the world, I pray Allah Most High to protect my life till I see her." When those who were present went out, they asked for the painter of the picture and, finding that he had travelled to another town, wrote him a letter, complaining of their comrade's case and enquiring whether he had drawn the figure of his own inventive talents or copied it from a living model; to which he replied, "I painted it after a certain singing-girl belonging to one of the Wazirs in the city of Cashmere in the land of Hind." When the goldsmith heard this, he left Persia for Cashmere-city, where he arrived after much travail. He tarried awhile there till one day he went and clapped up an acquaintance with a certain of the citizens who was a druggist, a fellow of a sharp wit, keen, crafty; and, being one even-tide in company with him, asked him of their King and his polity; to which the other answered, saying, "Well, our King is just and righteous in his governance, equitable to his lieges and beneficent to his commons and abhorreth nothing in the world save sorcerers; but, whenever a sorcerer or sorceress falls into his hands, he casteth them into a pit without the city and there leaveth them in hunger to die." Then he questioned him of the King's Wazirs, and the druggist told him of each Minister, his fashion and condition, till the talk came round to the singing-girl and he told him, "She belongeth to such a Wazir." The goldsmith took note of the Minister's abiding-place and waited some days, till he had devised a device to his desire; and one night of rain and thunder and stormy winds, he provided himself with thieves' tackle and repaired to the house of the Wazir who owned the damsel. Here he hanged a rope-ladder with grappling-irons to the battlements and climbed up to the terrace-roof of the palace. Thence he descended to the inner court and making his way into the Harim, found all the slave-girls lying asleep, each on her own couch; and amongst them, reclining on a couch of alabaster and covered with a coverlet of cloth of gold a damsel, as she were the moon rising on a fourteenth night. At her head stood a candle of ambergris, and at her feet another, each in a candlestick of glittering gold, her brilliancy dimming them both; and under her pillow lay a casket of silver, wherein were her jewels. He raised

the coverlet and drawing near her, considered her straitly, and behold, it was the lutanist whom he desired and of whom he was come in quest. So he took out a knife and wounded her in the back parts, a palpable outer wound, whereupon she awoke in terror; but when she saw him she was afraid to cry out, thinking he came to steal her goods. So she said to him, "Take the box and what is therein, but slay me not, for I am in thy protection and under thy safe-guard¹ and my death will profit thee nothing." Accordingly, he took the box and went away.—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Five Hundred and Eighty-seventh Night,

She said, It hath reached me, O auspicious King, that when the goldsmith had entered the Wazir's palace he wounded the damsel slightly in the back parts and, taking the box which contained her jewels, wended his way. And when morning morrowed he donned clothes after the fashion of men of learning and doctors of the law, and taking the jewel-case went in therewith to the King of the city, before whom he kissed ground and said to him, "O King, I am a devout man; withal a loyal well-wisher to thee and come hither a pilgrim to thy court from the land of Khorasan, attracted by the report of thy just governance and righteous dealing with thy subjects and minded to be under thy standard. I reached this city at the last of the day and finding the gate locked and barred threw me down to sleep without the walls; but, as I lay betwixt sleep and wake, behold I saw four women come up; one riding on a broom-stick, another on a wine-jar, a third on an oven-peel and a fourth on a black bitch,² and I knew that they were witches making for thy city. One of them came up to me and kicked me with her foot and beat me with a fox's tail she had in her hand, hurting me grievously, whereat I was wroth and smote her with a knife I had with me, wounding her in the back parts, as she turned to flee from me. When she felt the wound, she fled before me and in her flight let drop this casket, which I picked up and opening, found these costly jewels therein. So do thou take it, for I have no need thereof, being a wanderer in the mountains,³ who hath rejected the world from my heart and renounced it and all that is

¹ By these words she appealed to his honour

² These vehicles suggest derivation from European witchery. In the Bresl. Edit. (xii 304) one of the women rides a "Miknasah" or broom.

³ i.e. a recluse who avoids society

in it, seeking only the face of Allah the Most High." Then he set the casket before the King and fared forth. The King opened the box and emptying out all the trinkets it contained, fell to turning them over with his hand, till he chanced upon a necklace whereof he had made gift to the Wazir to whom the girl belonged. Seeing this, he called the Minister in question and said to him, "This is the necklace I gave thee?" He knew it at first sight and answered, "It is; and I gave it to a singing girl of mine." Quoth the King, "Fetch that girl to me forthwith." So he fetched her to him, and he said, "Uncover her back parts and see if there be a wound therein or no." The Wazir accordingly bared her backside and finding a knife-wound there, said, "Yes, O my lord, there is a wound." Then said the King, "This is the witch of whom the devotee told me, and there can be no doubt of it," and bade cast her into the witches' well. So they carried her thither at once. As soon as it was night and the goldsmith knew that his plot had succeeded, he repaired to the pit, taking with him a purse of a thousand dinars, and entering into converse with the warder, sat talking with him till a third part of the night was passed, when he broached the matter to him, saying, "Know, O my brother, that this girl is innocent of that they lay to her charge and that it was I brought this calamity upon her." Then he told him the whole story, first and last, adding, "Take, O my brother, this purse of a thousand dinars and give me the damsel, that I may carry her to my own land, for these gold pieces will profit thee more than keeping her in prison; moreover Allah will requite thee for us, and we too will both offer up prayers for thy prosperity and safety." When the warder heard this story, he marvelled with exceeding marvel at that device and its success; then taking the money, he delivered the girl to the goldsmith, conditioning that he should not abide one hour with her in the city. Thereupon the goldsmith took the girl and fared on with her, without ceasing, till he reached his own country and so he won his wish. "See, then, O King" (said the damsel), "the malice of men and their wiles. Now thy Wazirs hinder thee from doing me justice on thy son; but to-morrow we shall stand, both thou and I, before the Just Judge, and He shall do me justice on thee, O King." When the King heard this, he commanded to put his son to death; but the fifth Wazir came in to him and kissing ground before him, said, "O mighty King, delay and hasten not to slay thy son: speed will oftentimes repentance breed; and I fear for thee lest thou repent, even as did the man who never laughed for the rest of his days." "And how was that, O Wazir?" asked

the King. Quoth he:—I have heard tell, O King, this tale concerning

*THE MAN WHO NEVER LAUGHED DURING THE
REST OF HIS DAYS.*

THERE was once a man who was rich in lands and houses and moneys and goods, eunuchs and slaves, and he died and went to the mercy of Allah the Most High; leaving a young son, who, when he grew up, gave himself to feasting and carousing and hearing music and singing and the loud laughter of parasites; and he wasted his substance in gifts and prodigality till he had squandered all the money his father left him—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Eighty-eighth Night,

She said, It hath reached me, O auspicious King, that the young man, when he had squandered all the money his father had left him and naught thereof remained to him, betook himself to selling his slaves and handmaids, lands and houses and spent the proceeds on like wise, till he was reduced to beggary and must needs labour for his living. He abode thus a year's space, at the end of which time he was sitting one day under a wall, awaiting who should hire him, when behold, there came up to him an old man of comely aspect and apparel and saluted him. The young man asked, "O uncle, hast thou known me aforetime?" and the other answered, "Not so, O my son, I know thee not at all, at all; but I see the trace of gentle breeding on thee despite thy present case." "O uncle," rejoined the poor man, "needs must Fate and Fortune be accomplished: but, O uncle, O bright of blee, hast thou any occasion wherein thou wouldst employ me?" Said the other, "I wish, O my son, to employ thee in a slight matter." "What is it?" quoth the young man; and quoth the stranger, "We are eleven old men in one house, but we have none to serve us; so an thou wilt stay and take service with us, thou shalt have food and clothing to thy heart's content, besides what cometh to thee of coin and other good; and haply Allah will restore thee thy fortune by our means." Replied the youth, "Hearkening and obedience!" "But I have a condition to impose on thee." "What is that?" "O

my son, it is that thou keep our secret in what thou seest us do, and if thou see us weep, that thou question us not of the cause of our weeping." "It is well, O uncle." "Come with me, O my son, with the blessing of Allah Almighty." So he followed him to the bath, where the old man caused cleanse his body of the crusted dirt, after which he sent one to fetch a handsome garment of linen and clad him therein. Then he carried him to his company, which was in his domicile, and the youth found a house lofty and spacious and strongly builded, wherein were sitting-chambers facing one another; and saloons, in each one a fountain of water, with the birds warbling over it, and windows on every side, giving upon a fair garden within the house. The old man brought him into one of the parlours, which was variegated with many-coloured marbles, the ceiling thereof being decorated with ultramarine and glowing gold; and the floor bespread with silken carpets. Here he found ten Shaykhs in mourning apparel, seated one opposite other, weeping and wailing. He marvelled at their case and purposed to ask the reason, when he remembered the condition and held his peace. Then he who had brought him delivered to him a chest containing thirty thousand dinars and said to him, "O my son, spend freely from this chest what is fitting for our entertainment and thine own; and be thou faithful and remember that where-with I charged thee." "I hear and I obey," answered he, and served them days and nights till one of them died, whereupon his fellows washed him and shrouded him and buried him in a garden behind the house, nor did death cease to take them, one after other, till there remained but the Shaykh who had hired the youth for service. Then the two men, old and young, dwelt together in that house alone for years and years, nor was there with them a third save Allah the Most High, till the elder fell sick; and when the younger despaired of his life, he went up to him and condoling with him, said, "O nuncle mine, I have waited upon you twelve years and have not failed of my duties a single hour, but have been loyal and faithful to you and served you with my might and main." "Yes, O my son," answered the old man, "thou hast served us well until all my comrades are gone to the mercy of Allah (to Whom belong honour and glory!) and needs must I die also." "O my Lord," said the other, "thou art in danger of death and I would fain have thee acquaint me with the cause of your weeping and wailing and of your unceasing mourning and lamentation and regrets." "O my son," answered the old man, "it concerns thee not to know

this, so importune me not of what I may not do: for I have vowed to Almighty Allah that I would acquaint none of His creatures with this, lest he be afflicted with what befell me and my comrades. If, then, thou desire to be delivered from that into which we fell, look thou open not yonder door,¹" and pointed to a certain part of the house; "but, if thou have a mind to suffer what we have suffered, then open it and thou shalt learn the cause of that thou hast seen us do; and whenas thou knowest it, thou shalt repent what time repentance will avail thee not."—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Five Hundred and Eighty-ninth Night.

She said, It hath reached me, O auspicious King, that the surviving Shaykh of the ten said to the youth, "Beware how thou open yonder door or thou shalt repent what time repentance will avail thee not." Then his sickness grew on him and he accomplished his term and departed life to the presence of his Lord; and the young man washed him with his own hands and shrouded him and buried him by the side of his comrades; after which he abode alone in the place and took possession of whatsoever was therein. Withal he was uneasy and troubled concerning the case of the old man, till one day, as he sat pondering the words of his dead master and his injunction not to open the door, he suddenly bethought himself to go and look for it. So he rose up and repaired to the part whither the dead man had pointed and sought till, in a dark unfrequented corner, he found a little door, over which the spider had spun her webs and which was fastened with four padlocks of steel. Seeing this he recalled the old man's warning and restrained himself and went away; and he held aloof from it seven days, whilst all the time his heart prompted him to open it. On the eighth day his curiosity got the better of him and he said, "Come what will, needs must I open the door and see what will happen to me therefrom. Nothing can avert what is fated and fore-ordained of Allah the Most High; nor doth aught befall but by His will." So saying, he rose and broke the padlocks and opening the door saw a narrow passage, which he followed for some three hours when lo! he came out on the

¹ This incident occurs in the "Third Kalandar's Tale." See vol. i. p. 133, note, and night xvi.

shore of a vast ocean¹ and fared on along the beach, marvelling at this main, whereof he had no knowledge and turning right and left. Presently, a great eagle swooped down upon him from the lift and seizing him in his talons, flew away with him betwixt heaven and earth, till it came to an island in the midst of the sea, where it cast him down and flew away. The youth was dazed and knew not whither he should wend, but after a few days as he sat pondering his case, he caught sight of the sails of a ship in the middlemost of the main, as it were a star in the sky; and his heart clave to it, so haply his deliverance might be therein. He continued gazing at the ship, until it drew nigh, when he saw that it was a foyst builded all of ivory and ebony, inlaid with glistening gold made fast by nails of steel, with oars of sandal and lign-aloes. In it were ten damsels, high-bosomed maids, as they were moons; and when they saw him, they came ashore to him and kissed his hands, saying, "Thou art the King, the Bridegroom!" Then there accosted him a young lady, as she were the sun shining in sky serene, bearing in hand a silken napkin, wherein were a royal robe and a crown of gold set with all manner rubies and pearls. She threw the robe over him and set the crown upon his head, after which the damsels bore him on their arms to the foyst, where he found all kinds of silken carpets and hangings of various colours. Then they spread the sails and stretched out into mid-ocean. Quoth the young man:—Indeed, when they put to sea with me, meseemed it was a dream and I knew not whither they were wending with me. Presently, we drew near to land, and I saw the shore full of troops none knoweth their number save Allah (extolled and exalted be He!), and all were magnificently arrayed and clad in complete steel. As soon as the vessel had made fast to the land, they brought me five marked² horses of noble breeds, housed and saddled with gold, inlaid with all manner pearls and high-priced bezel stones. I chose out one of them and mounted it, whilst they led the four others before me. Then they raised the banners and the standards over my head, whilst the troops ranged themselves right and left, and we set out, with drums

¹ The Mac. Edit. has "Nahr" river

² i.e. marked with the Wasm or tribal sign to show their blood. The subject of Wasm is extensive and highly interesting, for many of these brands date doubtless from prehistoric ages. For instance, some of the great Anazab nation (not tribe) uses a circlet, the initial of their name (an Ayn-letter, which thus shows the eye from which it was formed). I have given some specimens of Wasm in the Land of Mulian (p. 320) where, as amongst the Sinaitic Badawin, various kinds of crosses are preserved long after the death and burial of Christianity.

beating and cymbals clashing, and rode on; whilst I debated in myself whether I were in sleep or on wake; and we never ceased faring, I believing not in that my estate, but taking all this for the imbroglio of a dream, till we drew near to the green mead, full of palaces and gardens, and trees and streams, and blooms, and birds chanting the praises of Allah the One, the Victorious. Hereupon, behold, an army sallied out from amid the palaces and gardens, as it were the torrent when it poureth down,¹ and the host overflowed the mead. These troops halted at a little distance from me and presently there rode forth from amongst them a King, preceded by some of his chief officers on foot. When he came up to the young man (saith the tale-teller) he dismounted also, and the two saluted each other after the goodliest fashion. Then said the King, "Come with us, for thou art my guest." So they took horse again and rode on stirrup touching stirrup in great and stately procession, conversing as they went, till they came to the royal palace, where they alighted together.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Ninetieth Night,

She said, It hath reached me, O auspicious King, that the two rode together in stately procession till they entered the palace, when the King, taking the young man by the hand, led him into a domed room followed by his suite, and making him sit down on a throne of gold, seated himself beside him. Then he unbound the swathe from his lower face; and behold, the King was a young lady, like the splendid sun shining in the sheeny sky, perfect in beauty and loveliness, brilliancy and grace, arrogance² and all perfection. The youth looked upon this singular blessing and embodied boon, and was lost in wonder at her charms and comeliness and seemlihead, and at the splendour and affluence he saw about him, when she said, "Know, O King, that I am the Queen of this land and that all the troops thou hast seen, whether horse or foot, are women, there is no man amongst them; for in this our state the men delve and sow and ear and occupy themselves with the tillage of the earth and the building of towns and other mechanical crafts and useful arts, whilst the women govern and fill the great offices

¹ *i.e.* from the heights. The "Sayl" is a dangerous feature in Arabia as in Southern India, where many officers have lost their lives by trying to swim it.

² Arab. "Ujb." I use arrogance in the Spanish sense of "arrogante," gay and gallant.

of state and bear arms." At this the youth marvelled with exceeding marvel and as they were in discourse, behold, in came the Wazir who was a tall grey-haired old woman of venerable semblance and majestic aspect, and it was told him that this was the Minister. Quoth the Queen to her, "Bring us the Kazi and witnesses." So she went out to do this, and the Queen, turning to him, conversed with him in friendly fashion, and enforced herself to re-assure his awe of her and do away his shame, with speech blander than the zephyr, saying, "Art thou content to be to me baron and I to thee femme?" Thereupon he arose and would have kissed ground between her hands, but she forbade him and he replied, saying, "O my lady, I am the least of thy slaves who serve thee." "Seest thou all these servants and soldiers and riches and hoards and treasures?" asked she, and he answered "Yes!" Quoth she, "All these are at thy commandment to dispose of them and give and bestow as seemeth good to thee." Then she pointed to a closed door and said, "All these things are at thy disposal, save yonder door; that shalt thou not open, and if thou open it thou shalt repent when repentance will avail thee naught. So beware, and again I say, beware!" Hardly had she made an end of speaking when the Waziress entered, followed by the Kazi and witnesses, all old women, with their hair streaming over their shoulders and of reverend and majestic presence; and the Queen bade them draw up the contract of marriage between herself and the young man. Accordingly, they performed the marriage-ceremony and the Queen made a great bride-feast, to which she bade all the troops; and after they had eaten and drunken, he went in unto his bride and found her a maid virginal. So he did away her hymen and abode with her seven years in all joyance and solace and delight of life, till, one day of the days, he bethought himself of the forbidden door and said in himself, "Except there were therein treasures greater and grander than any I have seen, she had not forbidden me therefrom." So he rose and opened the door, when, lo! behind it was the very bird which had brought him from the sea-shore to the island, and it said to him, "No welcome to a face that shall never prosper!" When he saw it and heard what it said he flew from it; but it followed him and seizing him in its talons, flew with him an hour's journey betwixt heaven and earth, till it set him down in the place whence it had first carried him off and flew away. When he came to his senses he remembered his late estate, great, grand and glorious, and the troops which rode before him and his lordly rule, and all the

honour and fair fortune he had lost, and fell to weeping and wailing.¹ He abode two months on the sea-shore, where the bird had set him down, hoping yet to return to his wife, till, as he sat one night wakeful, mourning and musing, behold, he heard one speaking, albeit he saw no one, and saying, "How great were the delights! Alas, far from thee is the return of that which is past!" When he heard this, he redoubled in his regrets and despaired of recovering his wife and his fair estate that was; so he returned, weary and broken-hearted, to the house where he had dwelt with the old men, and knew that they had fared even as he, and that this was the cause of their shedding tears and lamenting their lot; wherefore he ever after held them excused. Then, being overcome with chagrin and concern, he took to his chamber and gave himself up to mourning and lamentation; and he ceased not crying and complaining, and left eating and drinking and pleasant scents and merriment; nor did he laugh once till the day of his death, when they buried him beside the Shaykhs. "See, then, O King," continued the Wazir, "what cometh of precipitance; verily, it is unpraiseworthy and bequeatheth repentance; and in this I give thee true advice and loyal counsel." When the King heard this story, he turned from slaying his son;—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Five Hundred and Ninety-first Night,

She said, It hath reached me, O auspicious King, that when the King heard this story, he turned from slaying his son; but on the sixth day, the favourite came in to him hending a naked knife in hand, and said to him, "Know, O my lord, that except thou hearken to my complaint and protect thy right and thine honour against these thy Ministers, who are banded together against me to do me wrong, I will kill myself with this knife, and my blood will testify against thee on the Day of Doom. Indeed, they pretend that women are full of tricks and malice and perfidy; and they design thereby to defeat me of my due and hinder the King from doing me justice; but, behold, I will prove to thee that men are more perfidious than women by the story of a King among the Kings, and how he gained access to the wife of a certain merchant." "And what passed between them?" asked the King, and she answered:—I have heard tell, O august King, a tale of

¹ In this *rechauffé* Paul Pry escapes without losing an eye.

THE KING'S SON AND THE MERCHANT'S WIFE.

A CERTAIN merchant, who was addicted to jealousy, had a wife that was a model of beauty and loveliness; and of the excess of his fear and jealousy of her, he would not abide with her in any town, but built her a pavilion without the city, apart from all other buildings. And he raised its height and strengthened its doors and provided them with curious locks; and when he had occasion to go into the city, he locked the doors and hung the keys about his neck.¹ One day, when the merchant was abroad, the King's son of that city came forth, to take his pleasure and solace in the open country without the walls, and seeing the solitary pavilion stood still for a long while to examine it. At last he caught sight of a charming lady looking and leaning out of one of the windows,² and being smitten with amazement at her grace and charms, cast about for a means of getting to her, but could find none. So he called up one of his pages, who brought him ink-case³ and paper and wrote her a letter, setting forth his condition for love of her. Then he set it on the pile-point of an arrow and shot it at the pavilion, and it fell in the garden, where the lady was then walking with her maidens. She said to one of the girls, "Hasten and bring me yon letter," for she could read writing⁴; and, when she had read it and understood what he said in it of his love and passion, yearning and longing, she wrote him a merciful reply, to the effect that she was smitten with a yet fiercer desire for him: and then threw the letter down to him from one of the windows of the pavilion. When he saw her, he picked up the reply and after reading it, came under the window and said to her, "Let me down a thread, that I may send thee this key; which do thou take and keep by thee." So she

1 Eastern tale-tellers always harp upon this theme, the cunning precautions taken by mankind and their utter confusion by "Fate and Fortune." In such matters the West remarks, "*Ce que femme veut, Dieu veut*."

2 As favourite an occupation in Oriental lands as in Southern Europe and the Brazil, where the Quinta or country villa must be built by the road side to please the mistress.

3 The ink-case would contain the pens, hence called in India Kalamian = reed (pen) box. I have advised travellers to prefer the strong Egyptian article of brass to the Peruan, which is of wood or papier-mâché, prettily varnished, but not to wear it in the waist-belt, as this is a sign of being a scribe (*Pilgrimage*, i 353).

4 The vulgar Eastern idea is that women are quite knowing enough without learning to read and write and at all events they should not be taught anything beyond reading the Koran, or some clearly-written book.

let down a thread and he tied the key to it.¹ Then he went away and repairing to one of his father's Wazirs, complained to him of his passion for the lady and that he could not live without her; and the Minister said, "And how dost thou bid me contrive?" Quoth the Prince, "I would have thee set me in a chest² and commit it to the merchant, feigning to him that it is thine and desiring him to keep it for thee in his country-house some days, that I may have my will of her; then do thou demand it back from him." The Wazir answered, "With love and gladness." So the Prince returned to his palace and fixing the padlock, the key whereof he had given the lady, on a chest he had by him, entered therein. Then the Wazir locked it upon him and setting it on a mule, carried it to the pavilion of the merchant, who, seeing the Minister, came forth to him and kissed his hands, saying, "Belike our lord the Wazir hath some need or business which we may have the pleasure and honour of accomplishing for him?" Quoth the Minister, "I would have thee set this chest in the safest and best place within thy house and keep it till I seek it of thee." So the merchant made the porters carry it inside and set it down in one of his store-closets, after which he went out on business. As soon as he was gone, his wife arose and went up to the chest and unlocked it with the key the King's son had given her, whercupon there came forth a youth like the moon. When she saw him she donned her richest raiment and carried him to her sitting-saloon, where they abode seven days, eating and drinking and making merry; and as often as her husband came home she put the Prince back into the chest and locked it upon him. One day the King asked for his son, and the Wazir hurried off to the merchant's place of business and sought of him the chest.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Ninety-second Night,

She said, It hath reached me, O auspicious King, that when the Wazir reached the merchant's counting-house he asked for the box. The man accordingly repaired in haste to his pavilion, contrary to his custom, and knocked at the door. When his wife was

¹ In the Bresl. Edit. the Prince ties a key to a second arrow and shoots it into the pavilion.

² The readiness with which the Wazir enters into the scheme is characteristic of Oriental servility: an honest Moslem should at least put in a remonstrance.

ware of him, she hurried the Prince back into the chest, but in her confusion forgot to lock it. The merchant bade the porters take it up and carry it to his house in the town. So they took up the box by the lid, whereupon it flew open and lo! the Prince was lying within. When the merchant saw him and knew him for the King's son, he went out to the Wazir and said to him, "Go in thou and take the King's son, for none of us may lay hands on him." So the Minister went in, and taking the Prince, went away with him. As soon as they were gone, the merchant put away his wife, and swore that he would never marry again. And, continued the damsel, I have heard tell also, O King, a tale of

*THE PAGE WHO FEIGNED TO KNOW THE SPEECH
OF BIRDS.¹*

A CERTAIN man of rank once entered the slave-market, and saw a page being cried for sale; so he bought him, and, carrying him home, said to his wife, "Take good care of him." The lad abode there for a while, till one day the man said to his wife, "Go forth to-morrow to the garden and take thy solace therein, and amuse thyself and enjoy thyself." And she replied, "With love and gladness!" Now when the page heard this, he made ready in secret meat and drink and fruits and dessert, and sallied forth with them privily that night to the garden, where he laid the meat under one tree, the wine under another, and the fruit and conserves under a third, in the way his mistress must pass. When morning morrowed, the husband bade him accompany the lady to that garden, carrying with him all the provisions required for the day. So she took horse and riding thither with him, dismounted and entered. Presently, as they were walking about, a crow croaked,² and the page said, "Thou sayst sooth"; whereupon his mistress asked him, "Dost thou know what the crow said?" and he answered, "Yes, O my lady, he said, Under yonder tree is meat ;

¹ This story appears familiar, but I have not found it easy to trace. In "The Book of Sindibad" (p. 83) it is apparently represented by a lacuna. In the Squire's Tale, of Chaucer, Canace's ring enables the wearer to understand bird-language, not merely to pretend as does the slave-boy in the text.

² The crow is an ill-omened bird in Al-Islam and in Eastern Christendom. "The crow of cursed life and foul odour," says the Book of Kalilah and Dimna (p. 44). The Hindus are its only protectors, and in this matter they follow suit with the Guebres. I may note that the word belongs to the days before "Aryan" and "Semitic" speech had parted; we find it in Heb. *Oreb*; Arab. *Ghuráb*; Lat. *Corvus*; Engl. *Crow*, etc.

go and eat it." So she said, "I see thou really dost understand them"; then she went up to the tree, and finding a dish of meat ready dressed, was assured that the youth told the truth, and marvelled with exceeding marvel. They ate of the meat, then walked about awhile, taking their pleasure in the garden till the crow croaked a second time, and the page again replied, "Thou sayst sooth." "What said he?" quoth the lady, and quoth the page, "O my lady, he saith that under such a tree are a gugglet of water flavoured with musk and a pitcher of old wine." So she went up with him to the tree, and finding the wine and water there, redoubled in wonderment, and the page was magnified in her eyes. They sat down and drank, then arose and walked in another part of the garden. Presently the crow croaked again, and the page said, "Thou sayst sooth." Said the lady, "What saith he now!" and the page replied, "He saith that under yonder tree are fruits fresh and dried." So they went thither and found all as he said, and sat down and ate. Then they walked about again till the crow croaked a fourth time, whereupon the page took up a stone and threw it at him. Quoth she, "What said he, that thou shouldst stone him?" "O my lady," answered he, "he said what I cannot tell thee." "Say on," rejoined she, "and be not abashed in my presence, for there is naught between me and thee." But he ceased not to say, "No," and she to press him to speak, till at last she conjured him to tell her, and he answered, "The crow said to me:—Do with thy lady even as doth her husband." When she heard his words she laughed till she fell backward and said, "This is a light matter, and I may not gainsay thee therein." So saying, she went up to a tree and, spreading the carpet under it, lay down, when lo! her husband, who had followed them unawares and saw this, called out to the page, saying, "Harkye, boy! What ails thy mistress to lie there, weeping?" Answered the page, "O my lord, she fell off the tree and was killed¹; and none but Allah (be He extolled and exalted!) restored her to thee. Wherefore she lay down awhile to recover herself by rest." When the lady saw her husband standing by her head, she rose and made a show of weakness and pain, saying, "O my back! O my sides! Come to my help, O my friends! I shall never survive this." So her husband was deceived and said to the page, "Fetch thy mistress's horse and set her thereon." Then he carried her home, the boy holding one stirrup and the man the other, and saying, "Allah vouchsafe thee ease and recovery!"

¹ Again in the Hibernian sense of being "kilt."

"These then, O King," (said the damsel) "are some instances of the craft of men and their perfidy; wherefore let not thy Wazirs turn thee from succouring me and doing me justice." Then she wept, and when the King saw her weeping (for she was the dearest to him of all his slave-girls) he once more commanded to put his son to death; but the sixth Minister entered and kissing ground before him, said, "May the Almighty advance the King! Verily I am a loyal counsellor to thee, in that I counsel thee to deal deliberately in the matter of thy son";—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Five Hundred and Ninety-third Night,

She said, It hath reached me, O auspicious King, that the sixth Wazir said, "O King, deal deliberately in the matter of thy son; for falsehood is as smoke and fact is built on base which shall not be broken; yea, and the light of sooth dispelleth the night of untruth. Know that the perfidy of women is great, even as saith Allah the Most High in His Holy Book, "Verily, the malice of you is great."¹ And indeed a tale hath reached me that a certain woman befooled the Chiefs of the State on such wise as never did any before her." Asked the King, "And how was that?" And the Wazir answered:—I have heard tell a tale, O King, as follows concerning

THE LADY AND HER FIVE SUITORS.²

A WOMAN of the daughters of the merchants was married to a man who was a great traveller. It chanced once that he set out for a far country and was absent so long that his wife, for pure ennui, fell in love with a handsome young man of the sons of the mer-

¹ Quoted in night dlxxxii.; said by Kitfir or Itfir (Potiphar) when his wife (Râil or Zulaykha) charged Joseph with attempting her chastity and he saw that the youth's garment was whole in front and rent in rear (Koran, chap. xii.).

² This witty tale, ending somewhat grossly here, has over-wandered the world. First we find it in the Kathá (S.S.) where Upakoshá, the merry wife of Vararuchi, disrobes her suitors, a family priest, a commander of the guard, and the prince's tutor, under plea of the bath and stows them severally away in long and stout baskets which suggest Falstaff's "buck basket; Prof. Tauney (chap. iv.) has "large trunks with outer fastenings. The Tale has over-run the East. In Miss Stokes' "Indian Fairy Tales" the fair wife of an absent merchant plays a similar notable prank upon the Kotwal, the Wazir, the Kazi, and the King; and akin to this is the exploit of Temal Rámákistnan, the Madrasi Ty! Eulenspiegel and Scogin, who by means of a lady saves his life from the Rajah and the High Priest. Mr. G. H. Damant (pp. 357-360 of the "Indian Antiquary" of 1873) relates the "Tale of the Touchstone," a legend of Dinahpur, wherein a woman "sells" her four admirers. In

chants, and they loved each other with exceeding love. One day, the youth quarrelled with another man, who lodged a complaint against him with the Chief of Police, and he cast him into prison. When the news came to the merchant's wife, his mistress, she well-nigh lost her wits; then she arose and donning her richest clothes repaired to the house of the Chief of Police. She saluted him and presented a written petition to this purport:—"He thou hast clapped in jail is my brother, Such-and-such, who fell out with Such-an-one; and those who testified against him bore false witness. He hath been wrongfully imprisoned, and I have none other to come in to me nor to provide for my support; therefore I beseech thee of thy grace to release him." When the magistrate had read the paper, he cast his eyes on her and fell in love with her forthright; so he said to her, "Go into the house till I bring him before me; then I will send for thee and thou shalt take him." "O my lord," replied she, "I have none to protect me save Almighty Allah: I am a stranger and may not enter any man's abode." Quoth the Wali, "I will not let him go, except thou come to my home and I take my will of thee." Rejoined she, "If it must be so, thou must needs come to my lodging and sit and sleep the siesta and rest the whole day there." "And where is thy abode?" asked he; and she answered, "In such a place," and appointed him for such a time. Then she went out from him, leaving his heart taken with love of her, and she repaired to the Kazi of the city, to whom she said, "O our lord the Kazi!" He exclaimed, "Yes!" and she continued, "Look into my case, and thy reward be with Allah the Most High!" Quoth he, "Who hath wronged thee?" and quoth she, "O my lord, I have a brother and I have none but that one, and it is on his account that I come to thee; because the Wali hath imprisoned him for a criminal and men have borne false witness against him that he is a wrong-doer; and I

the Persian Tales ascribed to the Dervish "Mokles" (Mukhlis) of Isfahan, the lady Aruyâ tricks and exposes a Kazi, a doctor, and a governor. Boccaccio (viii. 1) has the story of a lady who shut up her gallant in a chest with her husband's sanction; and a similar tale (ix. 1) of Rinuccio and Alexander with the corpse of Scannadeo (Throtkle-god). Hence Lydgate (circ. A.D. 1430) derived the plot of his metrical tale of the "Lady Prioress and her Three Sisters"; which was modified in the Netherlandish version by the introduction of the Long Wapper, a Flemish Robin Goodfellow. Followed in English the metrical tale of "The Wright's Chaste Wife," by Adam of Cobham (edited by Mr. Furnival from a MS. of circ. A.D. 1460) where the victims are a lord, a steward, and a proctor. See also "The Master-Maid" in Dr. (now Sir George) Dasent's "Popular Tales from the Norse." Mr. Clouston, who gives these details more fully, mentions a similar Scottish story concerning a lascivious monk and the chaste wife of a miller.

beseech thee to intercede for him with the Chief of Police." When the Kazi looked on her, he fell in love with her forthright and said to her, "Enter the house and rest awhile with my hand-maids whilst I send to the Wali to release thy brother. If I knew the money-fine which is upon him, I would pay it out of my own purse, so I may have my desire of thee, for thou pleasest me with thy sweet speech." Quoth she, "If thou, O my lord, do thus, we must not blame others." Quoth he, "An thou wilt not come in, wend thy ways." Then said she, "An thou wilt have it so, O our lord, it will be privier and better in my place than in thine, for here are slave-girls and eunuchs and goers-in and comers-out, and indeed I am a woman who wotteth naught of this fashion; but need compelleth." Asked the Kazi, "And where is thy house?" and she answered, "In such a place," and appointed him for the same day and time as the Chief of Police. Then she went out from him to the Wazir, to whom she preferred her petition for the release from prison of her brother who was absolutely necessary to her: but he also required her of herself, saying, "Suffer me to have my will of thee and I will set thy brother free." Quoth she, "An thou wilt have it so, be it in my house, for there it will be privier both for me and for thee. It is not far distant and thou knowest that which behoveth us women of cleanliness and adornment." Asked he, "Where is thy house?" "In such a place," answered she and appointed him for the same time as the two others. Then she went out from him to the King of the city and told him her story and sought of him her brother's release. "Who imprisoned him?" enquired he; and she replied, "'Twas thy Chief of Police." When the King heard her speech, it transpierced his heart with the arrows of love and he bade her enter the palace with him, that he might send to the Kazi and release her brother. Quoth she, "O King, this thing is easy to thee, whether I will or nill; and if the King will indeed have this of me, it is of my good fortune; but, if he come to my house, he will do me the more honour by setting step therein, even as saith the poet:—

O my friends, have ye seen or have ye heard • Of his visit whose virtues I hold so high?"

Quoth the King, "We will not cross thee in this." So she appointed him for the same time as the three others, and told him where her house was.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Ninety-fourth Night,

She said, It hath reached me, O auspicious King, that the woman told the King where her house was and appointed him for the same time as the Wali, the Kazi, and the Wazir. Then she left him and betaking herself to a man which was a carpenter, said to him, "I would have thee make me a cabinet with four compartments one above other, each with its door for locking up. Let me know thy hire and I will give it thee." Replied he, "My price will be four dinars; but, O noble lady and well-protected, if thou wilt vouchsafe me thy favours, I will ask nothing of thee." Rejoined she, "An there be no help but that thou have it so, then make thou five compartments with their padlocks"; and she appointed him to bring it exactly on the day required. Said he, "It is well; sit down, O my lady, and I will make it for thee forthright, and after I will come to thee at my leisure." So she sat down by him, whilst he fell to work on the cabinet; and when he had made an end of it, she chose to see it at once carried home and set up in the sitting-chamber. Then she took four gowns and carried them to the dyer, who dyed them each of a different colour; after which she applied herself to making ready meat and drink, fruits, flowers and perfumes. Now when the appointed trysting day came, she donned her costliest dress and adorned herself and scented herself, then spread the sitting-room with various kinds of rich carpets and sat down to await who should come. And, behold! the Kazi was the first to appear, devancing the rest, and when she saw him, she rose to her feet and kissed ground before him; then taking him by the hand, made him sit down by her on the couch, and lay with him and fell to jesting and toying with him. By-and-by, he would have her do his desire, but she said, "O my lord, doff thy clothes and turband and assume this yellow cassock and this head-kerchief,¹ whilst I bring thee meat and drink; and after thou shalt win thy will." So saying, she took his clothes and turband, and clad him in the cassock and the kerchief; but hardly had she done this, when lo! there came a knocking at the door. Asked he,

¹ When Easterns sit down to a drinking bout, which means to get drunk as speedily and pleasantly as possible; they put off dresses of dull colours and robe themselves in clothes supplied by the host, of the brightest he may have, especially yellow, green and red of different shades. So the lady's proceeding was not likely to breed suspicion; although her tastes were somewhat fantastic and, like Miss Julia's, peculiar.

"Who is that rapping at the door?" and she answered, "My husband." Quoth the Kazi, "What is to be done, and where shall I go?" Quoth she, "Fear nothing, I will hide thee in this cabinet"; and he, "Do as seemeth good to thee." So she took him by the hand and pushing him into the lowest compartment, locked the door upon him. Then she went to the house-door, where she found the Wali; so she bussed ground before him and taking his hand brought him into the saloon, where she made him sit down and said to him, "O my lord, this house is thy house; this place is thy place, and I am thy hand-maid: thou shalt pass all this day with me; wherefore do thou doff thy clothes and don this red gown, for it is a sleeping gown." So she took away his clothes and made him assume the red gown, and set on his head an old patched rag she had by her; after which she sat by him on the diwan, and she sported with him while he toyed with her awhile, till he put out his hand to her. Whereupon she said, "O our lord, this day is thy day and none shall share in it with thee; but first, of thy favour and benevolence, write me an order for my brother's release from gaol that my heart may be at ease." Quoth he, "Harkening and obedience: on my head and eyes be it!" and wrote a letter to his treasurer, saying:—"As soon as this communication shall reach thee, do thou set Such-an-one free, without stay or delay; neither answer the bearer a word." Then he sealed it and she took it from him, after which she began to toy again with him on the diwan when, behold, some one knocked at the door. He asked, "Who is that?" and she answered, "My husband." "What shall I do?" said he, and she, "Enter this cabinet, till I send him away and return to thee." So she clapped him into the second compartment from the bottom and padlocked the door on him; and meanwhile the Kazi heard all they said. Then she went to the house-door and opened it, whereupon, lo! the Wazir entered. She bussed ground before him and received him with all honour and worship, saying, "O my lord, thou exaltest us by thy coming to our house; Allah never deprive us of the light of thy countenance!" Then she seated him on the diwan and said to him, "O my lord, doff thy heavy dress and turband and don these lighter vestments." So he put off his clothes and turband, and she clad him in a blue cassock and a tall red bonnet, and said to him, "Erst thy garb was that of the Wazirate; so leave it to its own time and don this light gown, which is better fitted for carousing and making merry and sleep." Thereupon she began to play with

him and he with her, and he would have done his desire of her; but she put him off, saying, "O my lord, this shall not fail us." As they were talking there came a knocking at the door, and the Wazir asked her, "Who is that?" to which she answered, "My husband." Quoth he, "What is to be done?" Quoth she, "Enter this cabinet till I get rid of him, and come back to me and fear thou nothing." So she put him in the third compartment and locked the door on him, after which she went out and opened the house-door, when, lo and behold! in came the King. As soon as she saw him, she kissed ground before him, and taking him by the hand, led him into the saloon and seated him on the diwan at the upper end. Then said she to him, "Verily, O King, thou dost us high honour, and if we brought thee to gift the world and all that therein is, it would not be worth a single one of thy steps us-wards."—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Five Hundred and Ninety fifth Night,

She said, It hath reached me, O auspicious King, that when the King entered the lady's house she said to him, "Had we brought thee to gift the world and all which is therein, it would not be worth a single one of thy steps us-wards." And when he had taken his seat upon the diwan she said, "Give me leave to speak one word." "Say what thou wilt," answered he, and she said, "O my lord, take thine ease and doff thy dress and turband." Now his clothes were worth a thousand dinars; and when he put them off she clad him in a patched gown, worth at the very most ten dirhams, and fell to talking and jesting with him; all this while the folk in the cabinet hearing everything that passed, but not daring to say a word. Presently the King put his hand to her neck and sought to do his desire of her; when she said, "This thing shall not fail us, but I had first promised myself to entertain thee in this sitting-chamber, and I have that which shall content thee." Now as they were speaking, some one knocked at the door and he asked her, "Who is that?" "My husband," answered she, and he, "Make him go away of his own good will, or I will fare forth to him and send him away perforce." Replied she, "Nay, O my lord, have patience till I send him away by my skilful contrivance." "And I, how shall I do!" enquired the King; whereupon she took him by the hand and making him enter the fourth compartment of the cabinet, locked it upon him.

Then she went out and opened the house door, when behold, the carpenter entered and saluted her. Quoth she, "What manner of thing is this cabinet thou hast made me?" "What aileth it, O my lady?" asked he, and she answered, "The top compartment is too strait." Rejoined he, "Not so"; and she, "Go in thyself and see; it is not wide enough for thee." Quoth he, "It is wide enough for four," and entered the fifth compartment, whereupon she locked the door on him. Then she took the letter of the Chief of Police and carried it to the treasurer who, having read and understood it, kissed it and delivered her lover to her. She told him all she had done and he said, "And how shall we act now?" She answered, "We will remove hence to another city, for after this work there is no tarrying for us here." So the twain packed up what goods they had and loading them on camels, set out forthright for another city. Meanwhile, the five abode each in his compartment of the cabinet without eating or drinking three whole days, during which time they held their water until at last the carpenter could retain his no longer; so he urined on the King's head, and the King on the Wazir's head, and the Wazir on the Wali, and the Wali on the head of the Kazi; whereupon the Judge cried out and said, "What nastiness¹ is this? Doth not what strait we are in suffice us, but you must make water upon us?" The Chief of Police recognised the Kazi's voice and answered, saying aloud, "Allah increase thy reward, O Kazi!" And when the Kazi heard him, he knew him for the Wali. Then the Chief of Police lifted up his voice and said, "What means this nastiness?" and the Wazir answered, saying, "Allah increase thy reward, O Wali!" whereupon he knew him to be the Minister. Then the Wazir lifted up his voice and said, "What means this nastiness?" But when the King heard and recognised his Minister's voice he held his peace and concealed his affair. Then said the Wazir, "May God damn² this woman for her dealing with us! She hath brought hither all the Chief Officers of the state, except the King." Quoth the King, "Hold your peace, for I was the first to fall into the toils of this lewd strumpet." Whereat cried the carpenter, "And I, what have I done? I made her a cabinet for four gold pieces, and when I came to seek my

¹ Arab. "Najásah," meaning anything unclean which requires ablution before prayer. Unfortunately, mucus is not of the number, so the common Moslem is very offensive in the matter of nose.

² Here the word "la'an" is used which most Moslems express by some euphemism. The vulgar Egyptian says "Na'al" (*Safré* and *Safristi* for *Sacré* and *Sacristie*); the Hindostani express it, "I send him the three letters"—lám, ayn, and nún.

hire, she tricked me into entering this compartment and locked the door on me." And they fell to talking with one another, diverting the King and doing away his chagrin. Presently the neighbours came up to the house and, seeing it deserted, said one to other, "But yesterday our neighbour, the wife of Such-an-one, was in it; but now no sound is to be heard therein nor is soul to be seen. Let us break open the doors and see how the case stands, lest it come to the ears of the Wali or the King, and we be cast into prison and regret not doing this thing before." So they broke open the doors and entered the saloon, where they saw a large wooden cabinet and heard men within groaning for hunger and thirst. Then said one of them, "Is there a Jinni in this cabinet?" and his fellow, "Let us heap fuel about it and burn it with fire." When the Kazi heard this, he bawled out to them, "Do it not!"—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Five Hundred and Ninety-sixth Night,

She said, It hath reached me, O auspicious King, that when the neighbours proposed to heap fuel about the cabinet and to burn it, the Kazi bawled out to them, "Do it not!" And they said to one another, "Verily the Jinn make believe to be mortals and speak with men's voices." Thereupon the Kazi repeated somewhat of the Sublime Koran, and said to the neighbours, "Draw near to the cabinet wherein we are." So they drew near, and he said, "I am So-and-so, the Kazi, and ye are Such-an-one and Such-an-one, and we are here a company." Quoth the neighbours, "Who brought you here?" And he told them the whole case from beginning to end. Then they fetched a carpenter, who opened the five doors, and let out Kazi, Wazir, Wali, King, and carpenter in their queer disguises; and each, when he saw how the others were accoutred, fell a-laughing at them. Now she had taken away all their clothes; so every one of them sent to his people for fresh clothes and put them on and went out, covering himself therewith from the sight of the folk. Consider, therefore, O our lord the King (said the Wazir), what a trick this woman played off upon the folk! And I have heard tell also a tale of

*THE THREE WISHES,¹ OR THE MAN WHO LONGED
TO SEE THE NIGHT OF POWER.*

A CERTAIN man had longed all his life to look upon the Night of Power,² and one night it befell that he gazed at the sky and saw the angels, and Heaven's gates thrown open; and he beheld all things prostrating themselves before the Lord, each in its several stead. So he said to his wife, "Harkye, Such-an-one, verily Allah hath shown me the Night of Power, and it hath been proclaimed to me, from the invisible world, that three prayers will be granted unto me; so I consult thee for counsel as to what shall I ask." Quoth she, "O man, the perfection of man and his delight is in his masculinity; therefore do thou pray Allah to greaten and magnify thine." So he lifted up his hands to heaven and said, "O Allah, greaten my virility and magnify it." Hardly had he spoken when his desire was granted, and over-granted; so he said to her, "O accursed woman, what is to be done? This is

1 The Mac. Edit. is here very concise; better the Bresl. Edit. (xii. 320). Here we have the Eastern form of the Three Wishes, which dates from the earliest ages and which amongst us has been degraded to a matter of "black pudding." It is the grossest and most brutal satire on the sex. In the Book of Sindibad it is the story of the Peri and Religious Man; his learning the Great Name; and his consulting with his wife. See also La Fontaine's "Trois Souhais," Prior's "Ladle," and "Les Quatre Souhais de Saint-Martin." Another legend of The Three Wishes is contained in the proverb, "More luckless than Basús (for which see Kamus), Basús, an Israelitic lady, persuaded her husband, also a Jew, to wish that she might become the fairest woman of the Hebrews. Jehovah granted it, and consequently she treated her husband so contumeliously that his wish No. 2 turned her into a bitch. The third, of course, made her as she was before the first.

2 Arab. "Laylat al-Kadr" = Night of Power or of Divine Decrees. It is "better than a thousand months" (Koran, xcvi. 3), but unhappily the exact time is not known although all agree that it is one of the last ten in Ramazan. The latter when named by Kiláb ibn Murrah, ancestor of Mohammed about two centuries before Al-Islam, corresponded with July-August and took its name from "Ramzá" or intense heat. But the Prophet, in the tenth Hijrah year, most unwisely forbade "Nasy" = triennial intercalation (Koran, ix. 36) and thus the lunar month went round all the seasons. On the Night of Power the Koran was sent down from the Preserved Tablet by Allah's throne to the first or lunar Heaven, whence Gabriel brought it for opportunist revelation to the Apostle (Koran, xcvi.). Also during this night all Divine Decrees for the ensuing year are taken from the Tablet and are given to the angels for execution, whilst the gates of Heaven being open, prayer (as in the text) is sure of success. This mass of absurdity has engendered a host of superstitions everywhere varying. Lane (Mod. Egypt, chapt. xxv.) describes how some of the Faithful keep tasting a cup of salt water which should become sweet in the Night of Nights. In (Moslem) India not only the sea becomes sweet, but all the vegetable creation bows down before Allah. The exact time is known only to Prophets; but the pious sit through the Night of Ramazan 27th (our 26th) praying and burning incense-pastilles. In Stambul this is officially held to be the Night of Power. So in mediæval Europe on Christmas Eve the cattle worshipped God in their stalls, and I have met peasants in France and Italy who firmly believed that brute beasts on that night not only speak but predict the events of the coming year.

thy list." She replied, 'No, by Allah, I did not ask for this. Pray Heaven to make it less.' So he raised his eyes to Heaven and said, "O Allah, rid me of this and deliver me therefrom." And immediately it disappeared altogether. When his wife saw this, she said, "I have no occasion for thee now"; and he answered her, saying, "All this comes of thy ill-omened counsel and thine imbecile judgment. I had three prayers accepted of Allah, wherewith I might have gotten me my good, both in this world and in the next, and now two wishes are gone in pure waste by thy lewd will, and there remaineth but one." Quoth she, "Pray Allah the Most High to restore thee as thou wast." So he prayed to his Lord and was restored to his first estate. Thus the man lost his three wishes by the ill counsel and lack of wit in the woman. "And this, O King" (said the Wazir), "have I told thee, that thou mightest be certified by the thoughtlessness of women and their inconsequence and silliness, and see what cometh of hearkening to their counsel. Wherefore be not persuaded by them to slay thy son, thy heart's core, who shall cause thy remembrance to survive thee." The King gave ear to his Minister's words and forbore to put his son to death; but, on the seventh day, the damsel came in, shrieking, and after lighting a great fire in the King's presence, made as she would cast herself therein. whereupon they laid hands on her and brought her before him. He asked her, "Why hast done this?" and she answered, "Except thou do me justice on thy son, I will cast myself into this very fire and accuse thee of this on the Day of Resurrection, for I am a-weary of my life, and before coming into thy presence I wrote my last will and testament and gave alms of my goods and resolved upon death. And thou wilt repent with all repentance, even as did the King of having punished the pious woman who kept the Hammam." Quoth the King, "How was that?" and quoth she:—I have heard tell, O King, this tale concerning

THE STOLEN NECKLACE.

THERE was once a devotee, a recluse, a woman who had devoted herself to religion. Now she used to resort to a certain King's palace,¹ whose dwellers were blessed by her presence and she was held of them in high honour. One day she entered that palace according to her custom and sat down beside the King's wife. Presently the Queen gave her a necklace, worth a thou-

¹ Hence the misfortune befall her, the pious especially avoid temporal palaces.

sand dinars, saying, "Keep this for me, O woman, whilst I go to the Hammam." So she entered the bath, which was in the palace, and the pious woman remained in the place where the Queen was, and awaiting her return laid the necklace on the prayer-carpet and stood up to pray. As she was thus engaged, there came a magpie¹ which snatched up the necklace, while she went out to obey a call of nature and carrying it off, hid it inside a crevice in a corner of the palace-walls. When the Queen came out of the bath, she sought the necklace of the recluse, who also searched for it, but found it not nor could light on any trace of it; so she said to the King's wife, "By Allah, O my daughter, none hath been with me. When thou gavest me the necklace, I laid it on the prayer-carpet, and I know not if one of the servants saw it and took it without my head, whilst I was engaged in prayer. Almighty Allah only knoweth what is come of it!" When the King heard what had happened, he bade his Queen put the bath-woman to the question by fire and grievous blows,—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Five Hundred and Ninety-seventh Night.

She said, It hath reached me, O auspicious King, that when the King bade his Queen question the bath-woman with fire and grievous blows, they tortured her with all manner tortures, but could not bring her to confess or to accuse any. Then he commanded to cast her into prison and manacle and fetter her; and they did as he bade. One day, after this, as the King sat in the inner court of his palace, with the Queen by his side and water flowing around him, he saw the pie fly into a crevice in a corner of the wall and pull out the necklace, whereupon he cried out to a damsel who was with him, and she caught the bird and took the necklace from it. By this the King knew that the pious bath-woman had been wronged and repented of that he had done with her. So he sent for her to the presence and fell to kissing her head and with many tears sought pardon of her. Moreover, he commanded much treasure to be given to her, but she refused and would none of it. However, she forgave him and went away, swearing never again to enter any one's house. So she betook

¹ This is our tale of "The Maid and the Magpie"; the Mac. Edit. does not specify the "Tayr" (any bird) but the Bresl. Edit. has Ak'ak, a pie. The true Magpie (*C. Pica*) called Buzarái (?) and Zaghzhaghán Abú Massáh (= the Sweeper, from its tail) is found on the Libanus and Anti-Libanus (Unexplored Syria, ii. 77-143), but I never saw it in other parts of Syria or in Arabia.

herself to wandering in the mountains and valleys and worshipped God until she died, and Almighty Allah have mercy upon her ! And for an instance of the malice of the male sex (continued the damsel), I have heard tell, O King, this tale of

THE TWO PIGEONS.¹

A PAIR of pigeons once stored up wheat and barley in their nest during the winter, and when the summer came, the grain shrivelled and became less : so the male pigeon said to his wife, "Thou hast eaten of this grain." Replied she, "No, by Allah, I have never touched it !" But he believed not her words and beat her with his wings and pecked her with his bill, till he killed her. When the cold season returned, the corn swelled out and became as before, whereupon he knew that he had slain his wife wrongously and wickedly, and he repented whenas repentance availed him naught. Then he lay down by her side, mourning over her and weeping for grief, and left meat and drink, till he fell sick and died. "But" (added the damsel), "I know a story of the malice of men more extraordinary than either of these." Quoth the King, "Let us hear what thou hast to tell"; and quoth she :—I have heard tell, O King, this

STORY OF PRINCE BEHRAM AND THE PRINCESS AL-DATMA.

THERE was once a King's daughter, who had no equal in her time for beauty and loveliness and symmetrical stature and grace, brilliancy, amorous lace, and the art of ravishing the wits of the masculine race, and her name was Al-Datmá. She used to boast, "Indeed there is none like me in this age." Nor was there one more accomplished than she in horsemanship and martial exercises and all that behoveth a cavalier. So all the King's sons sought her to wife; but she would take none of them, saying, "No man shall marry me except he overcome me at lunge of lance and stroke of sword in fair field and patent plain. If any can do this, I will willingly wed him; but, if I overcome him, I will take his horse and clothes and arms and write with fire upon his forehead :

¹ This is "The Story of the Two Partridges," told at great length in the Book of Sindbad. See De Sacy's text in the *Kalilah wa Dimnah*, quoted in the "Book of Kalilah and Dimnah" (p. 306).

—This is the freed man of Al-Datma.” Now the sons of the Kings flocked to her from every quarter far and near, and she overcame them and put them to shame, stripping them of their arms and branding them with fire. Presently the son of a King of the Kings of the Persians, by name Behram ibn Táji, heard of her and journeyed from afar to her father’s court, bringing with him men and horses and great store of wealth and royal treasures. When he drew near the city, he sent her parent a rich present and the King came out to meet him and honoured him with the utmost honour. Then the King’s son sent a message to him by his Wazir, demanding his daughter’s hand in marriage ; but the King answered, saying, “O my son, as regards my daughter Al-Datma, I have no power over her, for she hath sworn by her soul to marry none unless he overcome her in the listed field.” Quoth the Prince, “I journeyed hither from my father’s court with no other object but this ; I came here to woo and for thine alliance to sue” ; quoth the King, “Thou shalt meet her to-morrow.” So next day he sent to bid his daughter who, making ready for battle, donned her harness of war, and the folk, hearing of the coming joust, flocked from all sides to the field. Presently the Princess rode into the lists, armed cap-à-pie and belted and with vizor down, and the Persian King’s son came out single-handed to meet her, equipped at all points after the fairest of fashions. Then they drove at each other and fought a great while, wheeling and falsing, advancing and retreating, till the Princess, finding in him such courage and cavalice as she had seen in none else, began to fear for herself lest he put her to shame before the bystanders and she knew that he would assuredly overcome her. So she resolved to trick him, and raising her vizor, lo ! her face appeared more brilliant than the full moon, which when he saw, he was confounded by her beauty, and his strength failed and his spirit faltered. When she perceived this, she fell upon him at unawares in his moment of weakness, and tare him from his saddle, and he became in her hands as he were a sparrow in the clutches of an eagle, knowing not what was done with him for amazement and confusion. So she took his steed and clothes and armour, and branding him with fire, let him wend his ways. When he recovered from his stupor, he abode several days without meat or drink or sleep for despite and love of the girl which had taken hold upon his heart. Then he sent a letter by certain of his slaves to his father, advising him that he would not return home till he had won his will of the Princess or died for want of her. When his sire got the letter, he was sore concerned for his

son, and would have succoured him by sending troops and soldiers; but his Wazirs dissuaded him from this and exhorted him to patience; so he committed his affair to Almighty Allah. Meanwhile, the Prince cast about for a means of coming to his desire; and presently disguising himself as a decrepit old man with a white beard over his own black beard, repaired to a garden of the Princess wherein she used to walk most of her days. Here he sought out the gardener and said to him, "I am a stranger from a far country, and from my youth upwards I have been a gardener, and in the grafting of trees and the culture of fruits and flowers and care of the vine none is more skilled than I." When the gardener heard this, he rejoiced in him with exceeding joy and carried him into the garden, where he commended him to his underlings, and the Prince betook himself to the service of the garden and the tending of the trees and the bettering of their fruits and improving the Persian water-wheels and disposing the irrigation-channels. One day, as he was thus employed, lo! he saw some slaves enter the garden leading mules laden with carpets and vessels, and asked them the meaning of this, to which they answered, "The Princess is minded to take her pleasure." When he heard these words he hastened to his lodging, and, fetching some of the jewels and ornaments he had brought with him from home, sat down in the garden and spread somewhat of them out before him, shaking and making a show of extreme old age. —And Shahrazad perceived the dawn of day, and ceased to say her permitted say.

Now when it was the Five Hundred and Ninety-eighth Night,

She said, It hath reached me, O auspicious King, that the son of the Persian King, after disguising himself as an old man shotten in years and taking a seat in the garden, spread out somewhat of the jewels and ornaments before him, and made a show of shaking and trembling as if for decrepitude and the weakness of extreme senility. After an hour or so, a company of damsels and eunuchs entered with the Princess in their midst, as she were the moon among the stars, and dispersed about the garden, plucking the fruits and diverting themselves. Presently they espied a man sitting under one of the trees; and making towards him (who was the Prince), found him a very old man, whose hands and feet trembled for decrepitude, and before him store of precious jewels and royal ornaments. So they marvelled at his case, and asked him what he did there with the jewels; when he answered, "With these

trinkets I would fain buy me to wife one of you." They laughed together at him and said, "If one of us marry thee, what wilt thou do with her?" Said he, "I will give her one kiss and divorce her." Then quoth the Princess, "I give thee this damsel to wife." So he rose and coming up to her, leaning on a staff and shivering and staggering, kissed her and gave her the jewels and ornaments, whereat she rejoiced, and they, laughing at him, went their way. Next day they came again to the garden, and finding him seated in the same place, with more jewels and ornaments than before spread in front of him, asked him, "O Shaykh, what wilt thou do with this jewelry?" and he answered saying, "I wish therewith to take one of you to wife even as yesterday." So the Princess said, "I marry thee to this damsel; and he came up to her and kissed her and gave her the jewels, and they all went their ways. But, seeing such generosity to her handmaids, the Princess said in herself, "I have more right to all these fine things than these baggages, and no harm can betide me." So when morning morrowed she went down from her chamber singly into the garden, in the habit of one of her damsels, and presenting herself privily before the Prince, said to him, "O Shaykh, the King's daughter hath sent me to thee, that thou mayst marry me." He looked at her and knew her; so he answered, "With love and gladness," and gave her jewels and ornaments of the finest and costliest. Then he rose to kiss her, and she off her guard and fearing nothing, but when he came up to her he suddenly laid hold of her with a strong hand, and instantly throwing her down on the ground abated her virginity.¹ Then he pulled the beard from his face and said to her, "Dost thou not know me?" Asked she, "Who art thou?" and he answered, "I am Behram, the King's son of Persia, who have changed my favour and am become a stranger to my people and estate for thy sake and have lavished my treasures for thy love." So she rose in silence and answered not his address nor spake a word of reply to him, being dazed for what had befallen her and seeing nothing better than to be silent, for fear of shame; and she bethought herself and said, "If I kill myself it will be useless, and if I do him die his death will profit me naught"; and presently added, "Nothing will serve me but that I elope with him to his own country." Then she gathered together her moneys and treasures and sent to him, acquainting

¹ This extremely wilful young person had rendered this excusable. The same treatment is much called for by certain heroines of modern fiction—let me mention Princess Napraxine.

him therewith, to the intent that he also might equip himself with his wealth and needs; and they agreed upon a night on which to depart. So, at the appointed time, they mounted race-horses and set out under cover of the gloom, nor did morning morrow till they had traversed a great distance; and they ceased not faring forwards till they drew near his father's capital in the land of the Persians. When the King heard of his son's coming, he rode out to meet him with his troops and rejoiced in him with exceeding joy. Then, after a few days, he sent the Princess's father a splendid present, and a letter to the effect that his daughter was with him and demanding her wedding equipage. Al-Datma's father came out to meet the messengers with the greatest gladness (for that he had deemed his daughter lost and had grieved sore for her loss); after which he made bride-feasts and summoning the Kazi and the witnesses, let draw up the marriage-contract between his daughter and the Prince of Persia. He invested the envoys with robes of honour, then he made ready her equipage and despatched it to her; and Prince Behram abode with her till death sundered their union. "See therefore, O King" (continued the favourite), "the malice of men in their dealing with women. As for me I will not go back from my due till I die." So the King once more commanded to put his son to death; but the seventh Wazir came in to him and kissing ground before him, said, "O King, have patience with me whilst I speak these words of good counsel to thee; how many patient and slow-moving men unto their hope attain, and how many who are precipitate fall into shameful state! Now I have seen how this damsel hath profligately excited the King by lies to horrible and unnatural cruelties; but I, his Mameluke, whom he hath overwhelmed with his favours and bounties, do proffer him true and loyal rede; for that I, O King, know of the malice of women that which none knoweth save myself; and in particular there hath reached me, on this subject, the story of the old woman and the son of the merchant with its warning instances." Asked the King, "And what fell out between them, O Wazir?" and the seventh Wazir answered:—I have heard tell, O King, the tale of

THE HOUSE WITH THE BELVEDERE.¹

A WEALTHY merchant had a son who was very dear to him and who said to him one day, "O my father, I have a boon to beg of

¹ The Story of the Hidden Robe, in the Book of Sindibad; where it is told with all manner of Persian embellishments.

thee." Quoth the merchant, "O my son, what is it, that I may give it thee and bring thee to thy desire, though it were the light of mine eyes." Quoth the youth, "Give me money, that I may journey with the merchants to the city of Baghdad and see its sights, and sail on the Tigris and look upon the palace of the Caliphs¹; for the sons of the merchants have described these things to me and I long to see them for myself." Said the father, "O my child, O my little son, how can I endure to part from thee?" But the youth replied, "I have said my say and there is no help for it but I journey to Baghdad with thy consent or e'en without it: such a longing for its sight hath fallen upon me as can only be assuaged by the going thither."—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the five hundred and ninety-ninth Night,

She said, It hath reached me, O auspicious King, that the merchant's son said to his sire, "There is no help for it but that I journey to Baghdad." Now when the father saw that there was no help for it, he provided his son with goods to the value of thirty thousand gold pieces and sent him with certain merchants in whom he trusted, committing him to their charge. Then he took leave of the youth, who journeyed with his friends the merchants till they reached Baghdad, the House of Peace, where he entered the market and hired him a house, so handsome and delectable and spacious and elegant that on seeing it he well-nigh lost his wits for admiration; for therein were pavilions facing one another, with floors of coloured marbles and ceilings inlaid with gold and lapis lazuli, and its gardens were full of warbling birds. So he asked the doorkeeper² what was its monthly rent, and he replied, "Ten dinars." Quoth the young man, "Speakest thou soothly or dost thou but jest with me?" Quoth the porter, "By Allah, I speak naught but the truth, for

¹ Now turned into Government offices for local administration; a "Tribunal of Commerce," etc.

² Arab. "Bawwáb," a personage as important as the old French concierge and a man of trust who has charge of the keys and with letting vacant rooms. In Egypt the Berber from the Upper Nile is the favourite suisse; being held more honest or rather less rascally than the usual Egyptian. These Berbers, however, are true barbarians, overfond of Búzah (the beer of Osiris) and not unfrequently dangerous. They are supposed by Moslems to descend from the old Syrians expelled by Joshua; but this is a mere confusion with the Berbers of Mauritania. For the favourite chaff against them, eating the dog (not the puppy-pie), see *Pilgrimage*, i. 93. They are the "Paddies" of Egypt, to whom all kinds of bulls and blunders are attributed.

none who taketh up his abode in this house lodgeth in it more than a week¹ or two." "And how is that?" quoth the youth; and quoth the porter, "O my son, whoso dwelleth in this house cometh not forth of it, except sick or dead, wherefore it is known amongst all the folk of Baghdad, so that none offereth to inhabit it, and thus cometh it that its rent is fallen so low." Hearing this the young merchant marvelled with exceeding marvel and said, "Needs must there be some reason for this sickening and perishing." However, after considering awhile and seeking refuge with Allah from Satan the Stoned, he rented the house and took up his abode there. Then he put away apprehension from his thought and busied himself with selling and buying; and some days passed by without any such ill case befalling him in the house, as the door-keeper had mentioned. One day, as he sat upon the bench before his door, there came up a grizzled crone, as she were a snake speckled white and black, calling aloud on the name of Allah, magnifying Him inordinately and, at the same time, putting away the stones and other obstacles from the path.² Seeing the youth sitting there, she looked at him and marvelled at his case; whereupon quoth he to her, "O woman, dost thou know me or am I like any thou knowest?" When she heard him speak, she toddled up to him and saluting him with the salam, asked, "How long hast thou dwelt in this house?" Answered he, "Two months, O my mother"; and she said, "It was hereat I marvelled; for I, O my son, know thee not, neither dost thou know me, nor yet art thou like unto any one I know; but I marvelled for that none other than thou hath taken up his abode in this house but hath gone forth from it, dead or dying, saving thee alone. Doubtless, O my son, thou hast periled thy young years; but I suppose thou hast not gone up to the upper story neither looked out from the belvedere there." So saying, she went her

¹ Arab. "Juma'ah," which means either Friday or a week. In pre-Moslem times it was called Al-Arúbah (the other week-days being Shiyár or Saturday, Bawal, Bahan, Jabar, Dabar and Fámunis or Thursday) Juma'ah, literally="Meeting" or Congregation (-day), was made to represent the Jewish Sabbath and the Christian Sunday because on that day Allah ended the work of creation; it was also the date of Mohammed's entering Al-Madinah. According to Al-Bayzáwi, it was called Assembly-day because Ka'ab ibn Lowa, one of the Prophet's ancestors, used to gather the people before him on Fridays. Moslems are not forbidden to do secular work after the congregational prayers at the hour when they must "hasten to the commemoration of Allah and leave merchandising" (Koran, chapt. lxii. 9).

² This is done only by the very pious: if they see a bit of bread they kiss it, place it upon their heads and deposit it upon a wall or some place where it will not be trodden on. She also removed the stones lest haply they prove stumbling-blocks to some Moslem foot.

way and he fell a-pondering her words and said to himself, "I have not gone up to the top of the house; nor did I know that there was a belvedere there." Then he arose forthright and going in, searched the by-ways of the house till he espied, in a wall-corner among the trees, a narrow door between whose posts¹ the spider had woven her webs, and said in himself, "Haply the spider hath not webbed over the door, but because death and doom is within." However, he heartened himself with the saying of God the Most High, "Say, nothing shall befall us but what Allah hath written for us"²; and opening the door, ascended a narrow flight of stairs till he came to the terrace-roof, where he found a belvedere, in which he sat down to rest and solace himself with the view. Presently, he caught sight of a fine house and a well-cared for hard by, surmounted by a lofty belvedere, overlooking the whole of Baghdad, in which sat a damsel fair as a Houri. Her beauty took possession of his whole heart and made away with his reason, bequeathing to him the pains and patience of Job and the grief and weeping of Jacob. And as he looked at her and considered her curiously, an object to enamour an ascetic and make a devotee love-sick, fire was lighted in his vitals and he cried, "Folk say that whoso taketh up his abode in this house dieth or sickeneth. An this be so, yon damsel is assuredly the cause. Would Heaven I knew how I shall win free of this affair, for my wits are clean gone!" Then he descended from the terrace, pondering his case, and sat down in the house, but being unable to rest, he went out and took his seat at the door, absorbed in melancholy thought when, behold, up came the old woman a-foot, praising and magnifying Allah as she went. When he saw her, he rose and accosting her with a courteous salam and wishes for her life being prolonged, said to her, "O my mother, I was healthy and hearty till thou madest mention to me of the door leading to the belvedere; so I opened it and ascending to the top of the house, saw thence what stole away my senses; and now methinks I am a lost man, and I know no physician for me but thyself." When she heard this, she laughed and said, "No harm shall befall thee, Inshallah—so Allah please!" Whereupon he rose and went into the house and coming back with an hundred dinars in his sleeve, said to her, "Take this, O my mother, and deal with me the dealing of lords with slaves and succour me

¹ Arab. "Ashjâr," which may mean either the door-posts or the wooden bolts. Lane (iii. 174) translates it "among the trees"—in a room!

² Koran (ix. 51), when Mohammed reproaches the unbelievers for not accompanying him to victory or martyrdom.

quickly for, if I die, a claim for my blood will meet thee on the Day of Doom." Answered she, "With love and gladness; but O my son, I expect thou lend me thine aid in some small matter, whereby hangs the winning of thy wish." Quoth he, "What wouldst thou have me do, O my mother?" Quoth she, "Go to the silk-market and enquire for the shop of Abú al-Fath bin Kaydám. Sit thee down on his counter and salute him and say to him, Give me the face-veil¹ thou hast by thee orfrayed with gold: for he hath none handsomer in his shop. Then buy it of him, O my son, at his own price however high, and keep it till I come to thee to-morrow, Allah Almighty willing." So saying, she went away and he passed the night upon live coals of the Ghazá²-wood. Next morning he took a thousand ducats in his pocket, and repairing to the silk-market sought out the shop of Abu al-Fath, to whom he was directed by one of the merchants. He found him a man of dignified aspect, surrounded by pages, eunuchs and attendants; for he was a merchant of great wealth and consideration, befriended by the Caliph; and of the blessings which Allah the Most High had bestowed upon him was the damsel who had ravished the young man's heart. She was his wife and had not her match for beauty, nor was her like to be found with any of the sons of the Kings. The young man saluted him and Abu al-Fath returned his salam and bade him be seated. So he sat down by him and said to him, "O merchant, I wish to look at such a face-veil." Accordingly, he bade his slave bring him a bundle of silk from the inner shop and opening it, brought out a number of veils, whose beauty amazed the youth. Among them was the veil he sought; so he bought it for fifty gold pieces and bore it home well pleased.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Six Hundredth Night,

She said, It hath reached me, O auspicious King, that the youth after buying the veil of the merchant bore it home; but hardly

1 Arab. "Kiná'," a true veil, not the "Burka" or "nose-bag" with the peep-holes. It is opposed to the "Tarkah" or "head-veil." Europeans inveigh against the veil, which represents the *loup* of Louis Quatorze's day; it is, on the contrary, the most coquettish of contrivances, hiding coarse skins, fleshy noses, wide-mouths, and vanishing chins; and showing only lustrous and liquid black eyes. Moreover, a pretty woman, when she wishes, will always let you see something under the veil. (*Pilgrimage*, i. 337.)

2 A yellow-flowered artemisia or absinthe, whose wood burns like holm-oak. (*Unexplored Syria*, ii. 43.) See vol. i. night xxxvi. for further details.

had he reached the house when lo! up came the old woman. He rose to her and gave her his purchase when she bade him bring a live coal, with which she burnt one of the corners of the veil, then folded it up as before, and repairing to Abu al-Fath's house knocked at the door. Asked the damsel, "Who is there?" and she answered, "I, Such-an-one." Now the damsel knew her for a friend of her mother, so when she heard her voice she came out, and opening the door to her, said, "What brought thee here, O my mother? My mamma hath left me and gone to her own house." Replied the old woman, "O my daughter, I know thy mother is not with thee, for I have been with her in her home, and I come not to thee, but because I fear to pass the hour of prayer; wherefore I desire to make my Wuzu-ablution with thee, for I know thou art clean and thy house pure.¹" The damsel admitted the old trot who saluted her and called down blessings upon her. Then she took the ewer and went into the wash-house, where she made her ablutions and prayed in a place there. Presently, she came out again and said to the damsel, "O my daughter, I suspect thy handmaidens have been in yonder place and defiled it; so do thou show me another place where I may pray, for the prayer I have prayed I account null and void." Thereupon the damsel took her by the hand and said to her, "O my mother, come and pray on my carpet, where my husband sits." So she stood there and prayed and worshipped, bowed and prostrated; and presently she took the damsel unawares and made shift to slip the veil under the cushion, unseen of her. Then she blessed her and went her ways. Now as the day was closing, Abu al-Fath came home and sat down upon the carpet, whilst his wife brought him food and he ate of it his sufficiency and washed his hands; after which he leant back upon the cushion. Presently he caught sight of a corner of the veil protruding from under the cushion; so he pulled it out and considered it straitly, when, knowing it for that he had sold to the young man, he at once suspected his wife of unchastity. Thereupon he called her and said, "Whence hadst thou this veil?" And she swore an oath to him, saying, "None hath come to me but thou." The merchant was silent for fear of scandal, and said to himself, "If I open up this chapter, I shall be put to shame before all Baghdad"; for he was one of the intimates of the Caliph

¹ The *Farz* or obligatory prayers, I have noted, must be recited (if necessary) in the most impure place: not so the other orisons. Hence the use of the "*Sajjádah*," or prayer-rug, an article too well known to require description.

and so he could do nothing save hold his peace. So he asked no questions, but said to his wife, whose name was Mahziyah, "It hath reached me that thy mother lieth ill of heart-ache¹ and all the women are with her, weeping over her; wherefore I order thee to go to her." Accordingly, she repaired to her mother's house and found her in the best of health; and she asked her daughter, "What brings thee here at this hour?" So she told her what her husband had said, and sat with her awhile; when behold, up came porters, who brought her clothes from her husband's house, and transporting all her paraphernalia and what not else belonged to her of goods and vessels, deposited them in her mother's lodging. When the mother saw this, she said to her daughter, "Tell me what hath passed between thee and thy husband, to bring about this." But she swore to her that she knew not the cause thereof, and that there had befallen nothing between them to call for this conduct. Quoth her mother, "Needs must there be a cause for this." And she answered, saying, "I know of none, and after this, with Almighty Allah be it to make provision!" Whereupon her mother fell a-weeping and lamented her daughter's separation from the like of this man, by reason of his sufficiency and fortune and the greatness of his rank and dignity. On this wise things abode some days, after which the curst, ill-omened old woman, whose name was Miryam the Koranist,² paid a visit to Mahziyah in her mother's house and saluted her cordially, saying, "What ails thee, O my daughter, O my darling? Indeed thou hast troubled my mind." Then she went in to her mother and said to her, "O my sister, what is this business about thy daughter and her husband? It hath reached me that he hath divorced her! What hath she done to call for this?" Quoth the mother, "Belike her husband will return to her by the blessed influence of thy prayers, O Háfizah; so do thou pray for her, O my sister, for thou art a day-faster and a night-prayer." Then the three fell to talking together and the old woman said to the damsel, "O my daughter, grieve not for, if Allah please, I will make peace between thee and thy husband before many days." Then she left them and going

¹ *Anginè*, a stomach-ache, a colic

² Arab Al-Háfizah, which has two meanings. Properly it signifies the third order of Traditionists out of a total of five, or those who know 300,000 traditions and their ascriptions. Popularly, "one who can recite the Koran by rote." There are six great traditionists whose words are held to be prime authorities. (1) Al-Bukhári, (2) Muslim, and these are entitled Al-Sahihayn. The (two true) authorities. After them (3) Al-Tirmidí, and (4) Abu Dáud: these four being the authors of the "Four Sunan", the others are (5) Al-Nasáí, and (6) Ibn Májah (see Jarrett's *Al-Siyuti*, pp. 2, 6: and, for more modern Arab studies, *Pilgrimage*, i. 154 et seq.).

to the young merchant, said to him, "Get ready a handsome entertainment for us, for I will bring her to thee this very night." So he sprang up and went forth and provided all that was fitting of meat and drink and so forth, then sat down to await the twain; whilst the old woman returned to the girl's mother and said to her, "O my sister, we have a splendid bride-feast to-night; so let thy daughter go with me, that she may divert herself and make merry with us and throw off her cark and care, and forget the ruin of her home. I will bring her back to thee even as I took her away." The mother dressed her daughter in her finest dress and costliest jewels and accompanied her to the door, where she commended her to the old woman's charge, saying, "'Ware lest thou let any of Almighty Allah's creatures look upon her, for thou knowest her husband's rank with the Caliph; and do not tarry, but bring her back to me as soon as possible." The old woman carried the girl to the young man's house which she entered, thinking it the place where the wedding was to be held: but as soon as she came into the sitting-saloon,—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Six Hundred and First Night,

She said, It hath reached me, O auspicious King, that as soon as the damsel entered the sitting-saloon, the youth sprang up to her and flung his arms round her neck and kissed her hands and feet. She was confounded at his loveliness, as well as at the beauty of the place and the profusion of meat and drink, flowers and perfumes that she saw therein, and deemed all was a dream. When the old woman saw her amazement, she said to her, "The name of Allah be upon thee, O my daughter! Fear not; I am here sitting with thee and will not leave thee for a moment. Thou art worthy of him and he is worthy of thee." So the damsel sat down shame-fast and in great confusion; but the young man jested and toyed with her and entertained her with laughable stories and loving verses, till her breast broadened and she became at her ease. Then she ate and drank and growing warm with wine, took the lute and sang these couplets:—

My friend who went hath returned once more; • Oh, the welcome
light that such beauty shows!

And but for the fear of those arrowy eyes, • From his lovely cheek
I had culled the rose.

And when the youth saw that she to his beauty did incline he
waxt drunken without wine, and his life was a light matter to him

compared with his love.¹ Presently the old woman went out and left them alone together to enjoy their loves till the next morning, when she went in to them and gave them both good-morrow² and asked the damsel, "How hast thou passed the night, O my lady?" Answered the girl, "Right well, thanks to thy adroitness and the excellence of thy going-between."³ Then said the old woman, "Up, let us go back to thy mother." At these words the young man pulled out an hundred sequins and gave them to her, saying, "Take this and leave her with me to-night." So she left them and repaired to the girl's mother, to whom quoth she, "Thy daughter saluteth thee, and the bride's mother hath sworn her to abide with her this night." Replied the mother, "O my sister, bear her my salam, and, if it please and amuse the girl, there is no harm in her staying the night; so let her do this and divert herself and come back to me at her leisure, for all I fear for her is chagrin on account of an angry husband." The old woman ceased not to make excuse after excuse to the girl's mother and to put off cheat upon cheat upon her, till Mahziyah had tarried seven days with the young man, of whom she took an hundred dinars each day for herself; while he enjoyed all the solace of life. But at the end of this time the girl's mother said to her, "Bring my daughter back to me forthright; for I am uneasy about her, because she hath been so long absent, and I mis-doubt me of this." So the old woman went out, saying, "Woe to thee! shall such words be spoken to the like of me?" and, going to the young man's house, took the girl by the hand and carried her away (leaving him lying asleep on his bed, for he was drunken with wine) to her mother. She received her with pleasure and gladness, and seeing her in redoubled beauty and brilliancy rejoiced in her with exceeding joy, saying, "O my daughter, my heart was troubled about thee and in my uneasiness I offended against this my sister the Koranist with a speech that wounded her." Replied Mahziyah, "Rise and kiss her hands and feet, for she hath been to me as a servant in my hour of need, and if thou do it not thou art no mamma of mine, nor am I thy girl." So the mother went up at once to the old woman and made her peace with her. Meanwhile, the young

¹ Lane (iii. 176) marries the amorous couple, thus making the story highly proper, and robbing it of all its point.

² Arab. "Sabbahat," *i.e.* Sabbah-ak' Allah bi'l khayr = Allah give thee good morning: still the popular phrase.

³ Arab. "Ta'risak," with the implied hint of her being a "Mu'arrisah," or she-pander. The Bresl. Edit. (xii. 356) bluntly says "Kiyádatak"—thy pimping.

man recovered from his drunkenness and missed the damsel, but congratulated himself on having enjoyed his desire. Presently Miryam, the old Koranist, came in to him and saluted him, saying, "What thinkest thou of my feat?" Quoth he, "Excellently well conceived and contrived of thee was that same." Then quoth she, "Come, let us mend what we have marred and restore this girl to her husband, for we have been the cause of their separation, and it is unrighteous." Asked he, "How shall I do?" and she answered, "Go to Abu al-Fath's shop and salute him and sit down by him, till thou seest me pass by, when do thou rise in haste and catch hold of my dress and abuse me and threaten me, demanding of me the veil. And do thou say to the merchant:—Thou knowest, O my lord, the face-veil I bought of thee for fifty dinars? It so chanced that my handmaid put it on and burnt a corner of it by accident; so she gave it to this old woman, who took it, promising to get it fine-drawn¹ and return it, and went away, nor have I seen her from that day to this." "With joy and good will," replied the young man, and rising forthright, walked to the shop of the silk merchant, with whom he sat awhile till behold, the old woman passed telling her beads on a rosary she held in hand; whereupon he sprang up and laying hold of her dress began to abuse and rail at her, whilst she answered him with fair words, saying, "Indeed, my son, thou art excusable." So the people in the bazar flocked round the two, saying, "What is the matter?" and he replied, "O folk, I bought of this merchant a veil for fifty dinars and gave it to my slave-girl, who wore it awhile, then sat down to fumigate it with perfume. Presently a spark flew out of the censer and, lighting on the edge of the veil, burnt a hole in it. So we committed it to this pestilent old woman, that she might give it to who should fine-draw it and return it to us; but from that time we have never set eyes on her again till this day." Answered the old woman, "This young man speaks sooth. I had the veil from him, but I took it with me into one of the houses where I am wont to visit and forgot it there, nor do I know where I left it; and, being a poor woman, I feared its owner and dared not face him." Now the girl's husband was listening to all they said,—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

¹ Arab. "Rafw": the "Rafu-gar," or fine-drawer in India, who does this artistic style of darning, is famed for skill.

Now when it was the Six Hundred and Second Night,

She said, It hath reached me, O auspicious King, that when the young man seized the old woman and spoke to her of the veil as she had primed him, the girl's husband was listening to all they said, from beginning to end, and when he heard the tale which the crafty old woman had contrived with the young man, he rose to his feet and said, "Allah Almighty! I crave pardon of the Omnipotent One for my sins and for what my heart suspected!" And he praised the Lord who had discovered to him the truth. Then he accosted the old woman and said to her, "Dost thou use to visit us?" Replied she, "O my son, I visit you and other than you, for the sake of alms; but from that day to this, none hath given me news of the veil." Asked the merchant, "Hast thou enquired at my house?" and she answered, "O my lord, I did indeed go to thy house and ask, but they told me that the person of the house" had been divorced by the merchant; so I went away and asked no farther; nor have I enquired of anybody else until this day." Hereupon the merchant turned to the young man and said, "Let the old woman go her way, for the veil is with me." So saying he brought it out from the shop and gave it to the fine-drawer before all present. Then he betook himself to his wife, and giving her somewhat of money, took her to himself again, after making abundance of excuses to her and asking pardon of Allah, because he knew not what the old woman had done. Said the Wazir: This then, O King, is an instance of the malice of women, and for another to the same purport I have heard tell the following tale anent

THE KING'S SON AND THE IFRIT'S MISTRESS.¹

A CERTAIN King's son was once walking alone for his pleasure when he came to a green meadow abounding in trees laden with fruit and birds singing on the boughs, and a river running athwart it. The place pleased him; so he sat down there, and taking out some dried fruits he had brought with him, began to eat, when lo! he espied a great smoke rising up to heaven, and taking fright,

¹ The question sounds strange to Europeans, but in the Moslem East a man knows nothing, except by hearsay, of the women who visit his wife

² Arab "Ahl al-bayt," so as not rudely to say "wife."

³ This is a mere abstract of the tale told in the Introduction (vol. i. 9-11). Here, however, the rings are about eighty; there the number varies from ninety to five hundred and seventy.

he climbed up into a tree and hid himself among the branches. Thence he saw an Ifrit rise out of the midst of the stream, bearing on his head a chest of marble secured by a padlock. He set down the chest on the meadow-sward and opened it, and there came forth a damsel of mortal race like the sun shining in the sheeny sky. After seating her he solaced himself by gazing on her awhile, then laid his head in her lap and fell asleep, whereupon she lifted up his head and laying it on the chest, rose and walked about. Presently she chanced to raise her eyes to the tree wherein was the Prince, and seeing him, signed to him to come down. He refused, but she swore to him, saying, "Except thou come down and do as I bid thee, I will wake the Ifrit and point thee out to him, when he will straightway kill thee." The King's son fearing she would do as she said, came down, whereupon she kissed his hands and feet and besought him to do her need. To this he consented, and when he had satisfied her wants she said to him, "Give me this seal-ring I see on thy finger." So he gave her his signet and she set it in a silken kerchief she had with her, wherein were more than fourscore others. When the Prince saw this, he asked her, "What dost thou with all these rings?" and she answered, "In very sooth this Ifrit carried me off from my father's palace and shut me in this box, which he beareth about on his head wherever he goeth, with the keys about him; and he hardly leaveth me one moment alone of the excess of his jealousy over me, and hindereth me from what I desire. When I saw this, I swore that I would deny my last favours to no man whatsoever, and these rings thou seest are after the tale of the men who have had me; for after, I took from each a seal-ring and laid it in this kerchief." Then she added, "And now go thy ways, that I may look for another than thyself, for the Ifrit will not awake yet awhile." Hardly crediting what he had heard, the Prince returned to his father's palace, but the King knew naught of the damsel's malice (for she feared not this and took no count thereof), and seeing that his son had lost his ring, he bade put him to death.¹ Then he rose from his place and entered his palace; but his Wazirs came in to him and prevailed with him to abandon his purpose. The same night, the King sent for all of them and thanked them for having dissuaded him from slaying his son; and the Prince also thanked them, saying, "It was well done of you to counsel my father to let me live and Inshallah! I will soon requite you abundantly." Then he

¹ The father suspected the son of intriguing with one of his own women.

related to them how he had lost the ring, and they offered up prayers for his long life and advancement, and withdrew. "See then, O King," said the Wazir, "the malice of women and what they do unto men." The King hearkened to the Minister's counsel and again countermanded his order to slay his son. Next morning, it being the eighth day, as the King sat in his audience-chamber in the midst of his Grandees and Emirs and Wazirs and Olema, the Prince entered, with his hand in that of his governor, Al-Sindibad, and praised his father and his Ministers, and lords and divines in the most eloquent words and thanked them for having saved his life; so that all who were present wondered at his eloquence and fluency of speech. His father rejoiced in him with exceeding, all-surpassing joy, and calling him to him, kissed him between the eyes. Then he called his preceptor, Al-Sindibad, and asked him why his son had kept silence these seven days, to which he replied, "O our lord, the truth is, it was I who enjoined him to this, in my fear for him of death: I knew this from the day of his birth; and, when I took his nativity, I found it written in the stars that, if he should speak during this period, he would surely die; but now the danger is over by the King's fortune." At this the King was glad and said to his Wazirs, "If I had killed my son, would the fault have fallen on me or on the damsel or on the preceptor, Al-Sindibad?" But all present refrained from replying, and Al-Sindibad said to the Prince, "Answer thou, O my son."—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Six Hundred and Third Night,

She said, It hath reached me, O auspicious King, that when Al-Sindibad said, "Answer thou, O my son," the Prince replied, "I have heard tell that a merchant at whose house certain guests once alighted sent his slave-girl to the market to buy a jar of clotted milk.¹ So she bought it and set out on her return

¹ Arab. and Heb. "Laban" (opp. to "laban-halib," or simply "halib" = fresh milk) milk artificially soured, the Dahin of India, the Kisainá of the Slavs, and our Corstophine cream. But in The Nights, contrary to modern popular usage, "Laban" is also applied to fresh milk. The soured form is universally in the East eaten with rice and enters into the Salátah, or cucumber-salad. I have noted elsewhere that all the Galactophagi, the nomades who live on milk, use it in the soured never in the fresh form. The Badawin have curious prejudices about it: it is a disgrace to sell it (though not to exchange it), and Labbán," or "milk-vendor," is an insult. The Bráhui and Baloch nomades have the same pundonor, possibly learnt from the Arabs (Pilgrimage, i. 363). For 'Igt (Akit), Mahir, Saribah, Jamidah and other lactal preparations, see *ibid.* i. 362.

home; but on the way there passed over her a kite, holding and squeezing a serpent in its claws, and a drop of the serpent's venom fell into the milk-jar, unknown of the girl. So, when she came back, the merchant took the milk from her and drank of it, he and his guests; but hardly had it settled in their stomachs when they all died.¹ Now consider, O King, whose was the fault in this matter?" Thereupon some present said, "It was the fault of the company who drank the milk without examining it." And other some, "That of the girl, who left the jar without cover." But Al-Sindibad asked the Prince, "What sayest thou, O my son?" Answered he, "I say that the folk err; it was neither the fault of the damsel nor of the company, for their appointed hour was come, their divinely-decreed provision was exhausted and Allah had fore-ordained them to die thus."² When the courtiers heard this, they marvelled greatly and lifted up their voices, blessing the King's son, and saying, "O our lord, thou hast made a reply *sans peur*, and thou art the sagest man of thine age *sans reproche*." "Indeed, I am no sage," answered the Prince; "the blind Shaykh and the son of three years and the son of five years were wiser than I." Said the bystanders, "O youth, tell us the stories of these three who were wiser than thou art, O youth." Answered he:—With all my heart. I have heard tell this tale concerning

THE SANDAL-WOOD MERCHANT AND THE SHARPERS.³

THERE once lived an exceeding rich merchant, who was a great traveller and who visited all manner of places. One day, being minded to journey to a certain city, he asked those who came thence, saying, "What kind of goods brought most profit there?"

¹ I need hardly say that the poison would have been utterly harmless, unless there had been an abrasion of the skin. The slave-girl is blamed for carrying the jar uncovered because thus it would attract the evil eye. In the Book of Sindibad the tale appears as the Story of the Poisoned Guests; and the bird is a stork.

² The Prince expresses the pure and still popular Moslem feeling; and yet the learned and experienced Mr. Redhouse would confuse this absolute Predestination with Providence. A friend tells me that the idea of absolute Fate in the Nights makes her feel as if the world were a jail.

³ In the Book of Sindibad this is the story of the Sandal-wood Merchant and the advice of the Blind Old Man. Mr. Clouston (p. 103) quotes a Talmudic joke which is akin to the Shaykh's advice, and a reply of Tyl Eulenspiegel, the arch-rogue, which has also a family resemblance.

and they answered, "Chanders-wood; for it selleth at a high price." So he laid out all his money in sandal and set out for that city; and arriving there at close of day, behold, he met an old woman driving her sheep. Quoth she to him, "Who art thou, O man?" and quoth he, "I am a stranger, a merchant." "Beware of the townsfolk," said she, "for they are cheats, rascals, robbers who love nothing more than imposing on the foreigner that they may get the better of him and devour his substance. Indeed I give thee good counsel." Then she left him, and on the morrow there met him one of the citizens who saluted him and asked him, "O my lord, whence comest thou?" Answered the merchant, "From such a place." "And what merchandise hast thou brought with thee?" enquired the other; and replied he, "Chanders-wood, for it is high of price with you." Quoth the townsman, "He blundered who told thee that; for we burn nothing under our cooking-pots save sandal-wood, whose worth with us is but that of fuel." When the merchant heard this he sighed and repented and stood balanced between belief and unbelief. Then he alighted at one of the Khans of the city; and, when it was night, he saw a merchant make fire of chanders-wood under his cooking-pot. Now this was the man who had spoken with him, and this proceeding was a trick of his. When the townsman saw the merchant looking at him, he asked, "Wilt thou sell me thy sandel-wood for a measure¹ of whatever thy soul shall desire?" "I sell it to thee," answered the merchant; and the buyer transported all the wood to his own house and stored it up there; whilst the seller purposed to take an equal quantity of gold for it. Next morning the merchant, who was a blue-eyed man, went out to walk in the city but, as he went along, one of the townsfolk, who was blue-eyed and one-eyed to boot, caught hold of him, saying, "Thou art he who stole my eye and I will never let thee go.²" The merchant denied this, saying, "I never stole it; the thing is impossible." Whereupon the folk collected round them and besought the one-eyed man to grant him till the morrow, that he might give him the price of his eye. So the merchant procured one to be surety for him, and they let him go. Now his sandal had been rent in the

¹ Arab. "Sá'a," a measure of corn, etc., to be given in alms. The *Kamus* makes it = four mudds (each being $\frac{1}{3}$ lb); the people understand by it four times the measure of a man's two open hands.

² *i.e.* till thou restore my eye to me. This style of prothesis without apodosis is very common in Arabic, and should be preserved in translation as it adds a naïveté to the style. We find it in Genesis iii. 2, "And now lest he put forth his hand," etc.

struggle with the one-eyed man; so he stopped at a cobbler's stall and gave it to him, saying, "Mend it and thou shalt have of me what shall content thee." Then he went on, till he came to some people sitting at play of forfeits and sat down with them, to divert his cark and care. They invited him to play with them and he did so; but they practised on him and overcoming him, offered him his choice,¹ either to drink up the sea or disburse all the money he had. "Have patience with me till to-morrow," said he, and they granted him the delay he sought; whereupon he went away, sore concerned for what hath betided him and knowing not how he should do, and sat down in a solitary place heart-heavy, care-full, thought-oppress. And behold, the old woman passed by and seeing him thus, said to him, "Peradventure the townsfolk have gotten the better of thee, for I see thee troubled at that which hath befallen thee; recount to me what aileth thee." So he told her all that had passed from first to last, and she said, "As for him who diddled thee in the matter of the chanders-wood, thou must know that with us it is worth ten gold pieces a pound. But I will give thee a rede, whereby I trust thou shalt deliver thyself; and it is this. Go to such and such a gate whereby lives a blind Shaykh, a cripple, who is knowing, wise as a wizard and experienced; and all resort to him and ask him what they require, when he counsels them what will be for their advantage; for he is versed in craft² and magic and trickery. Now he is a sharper, and the sharpeners resort to him by night; therefore, I repeat, go thou to his lodging and hide thyself from thine adversaries, so thou mayst hear what they say, unseen of them; for he telleth them which party got the better and which got the worse; and haply thou shalt learn from them some plan which may avail to deliver thee from them."—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Six Hundred and Fourth Night,

She said, It hath reached me, O auspicious King, that the old woman said to the merchant, "Go this night to that expert who is frequented by the townsfolk and hide thine identity: haply shalt thou hear from him some plea which shall deliver thee from

¹ They were playing at Muráhanah, like children amongst us. It is also called "Hukm wa Rizá" = order and consent. The penalty is usually something ridiculous, but here it was villainous.

² Every Moslem capital has a "Shaykh of the thieves," who holds regular levées and who will return stolen articles for a consideration, and this has lasted since the days of Diodorus Siculus (Pilgrimage, i. 91).

thine adversaries." So he went to the place she mentioned and hid himself, albeit he took seat near the blind man. Before long up came the Shaykh's company, who were wont to choose him for their judge: they saluted the oldster and one another and sat down round him, whereupon the merchant recognised his four adversaries. The Chief set somewhat of food before them and they ate; then each began to tell what had befallen him during his day, and amongst the rest came forward he of the chanders-wood, and told the Shaykh how he had bought of one man sandal below its price and had agreed to pay for it a Sá'a or measure of whatever the seller should desire.¹ Quoth the old man, "Thine opponent hath the better of thee." Asked the other, "How can that be?" and the Shaykh answered, "What if he say, I will take the measure full of gold or silver, wilt thou give it to him?" "Yes," replied the other, "I will give it to him and still be the gainer." And the Shaykh answered, "And if he say, I will take the measure full of fleas,² half male and half female, what wilt thou do?" So the sharper knew that he was worsted. Then came forward the one-eyed man and said, "O Shaykh, I met to-day a blue-eyed man, a stranger to the town; so I picked a quarrel with him and caught hold of him, saying:—'Twas thou robbedst me of my eye; nor did I let him go, till some became surety for him that he should return to me to-morrow and satisfy me for my eye." Quoth the oldster, "If he will, he may have the better of thee and thou the worse." "How so?" asked the sharper; and the Chief said, "He may say to thee, Pluck out thine eye, and I will pluck out one of mine; then we will weigh them both, and if thine eye be of the same weight as mine, thou sayest sooth in what thou avouchest. So wilt thou owe him the legal price of his eye and be stone blind, whilst he will still see with his other eye." So the sharper knew that the merchant might baffle him with such plea. Then came the cobbler and said, "O Shaykh, a man brought me his sandal-shoe to-day, saying, Mend this; and I asked him, What wage wilt thou give

¹ This was not the condition; but I have left the text as it is characteristic of the writer's inconsequence

² The idea would readily occur in Egypt where the pulex is still a plague, although the Sultan is said to hold his court at Tiberias. "Male and female" says the rogue, otherwise it would be easy to fill a bushel with fleas. The insect was unknown to older India according to some, and was introduced by strangers. This immigration is quite possible. In 1903 the jigger (*P. penetrans*) was not found in Western Africa, when I returned there in 1882 it had passed over from the Brazil and had become naturalised on the equatorial African seaboard. The Arabs call shrimps and prawns "sea fleas" (*bargúth al-bahr*) showing an inland race. (See *Pilgrimage*, i. 322.)

me? when he answered, Thou shalt have of me what will content thee. Now nothing will content me but all the wealth he hath." Quoth the oldster, "An he will, he may take his sandal from thee and give thee nothing." "How so?" quoth the cobbler; and quoth the Shaykh, "He has but to say to thee, The Sultan's enemies are put to the rout; his foes are waxed weak and his children and helpers are multiplied. Art thou content or no? If thou say, I am content,¹ he will take his sandal and go away; and if thou say, I am not content, he will take his sandal and beat thee therewith over the face and neck." So the cobbler owned himself worsted. Then came forward the gamester and said, "O Shaykh, I played at forfeits with a man to-day and beat him, and quoth I to him:—If thou drink the sea I will give thee all my wealth; and if not I will take all that is thine." Replied the Chief, "An he will he may worst thee." "How so?" asked the sharper, and the Shaykh answered, "He hath but to say, Hold for me the mouth of the sea in thine hand and give it me and I will drink it. But thou wilt not be able to do this; so he will baffle thee with this plea." When the merchant heard this, he knew how it behoved him to deal with his adversaries. Then the sharpeners left the Shaykh and the merchant returned to his lodging. Now when morning morrowed, the gamester came to him and summoned him to drink the sea; so he said to him, "Hold for me its mouth and I will drink it up." Whereupon he confessed himself beaten and redeemed his forfeit by paying an hundred gold pieces. Then came the cobbler and sought of him what should content him. Quoth the merchant, "Our lord the Sultan hath overcome his foes and hath destroyed his enemies and his children are multiplied. Art thou content or no?" "I am content," replied the cobbler and, giving up the shoe² without wage, went away. Next came the one-eyed man and demanded the legal price of his eye. Said the merchant, "Pluck out thine eye, and I will pluck out mine: then we will weigh them, and if they are equal in weight, I will acknowledge thy truth, and pay thee the price of thine eye; but, if they differ, thou liest

1 Submission to the Sultan and the tidings of his well-being should content every Eastern subject. But, as Oriental history shows, the form of government is a Despotism tempered by assassination. And under no rule is man socially freer and his condition contrasts strangely with the grinding social tyranny which characterises every mode of democracy or constitutionalism, i.e. political equality.

2 Here the text has "Markûb" = a shoe; elsewhere "Na'al" = a sandal, especially with wooden sole. In classical Arabia, however, "Na'al" may be a shoe, a horse-shoe (iron-plate, not rim like ours). The Bres. Edit. has "Watâ," any footgear.

and I will sue thee for the price of mine eye." Quoth the one-eyed man, "Grant me time"; but the merchant answered, saying "I am a stranger and grant time to none, nor will I part from thee till thou pay." So the sharper ransomed his eye by paying him an hundred ducats and went away. Last of all came the buyer of the chanders-wood and said, "Take the price of thy ware." Asked the merchant, "What wilt thou give me?" and the other answered, "We agreed for a Sá'a-measure of whatever thou shouldst desire; so, if thou wilt, take it full of gold and silver." "Not I," rejoined the merchant; "not I! nothing shall serve me but I must have it full of fleas, half male and half female." Said the sharper, "I can do nothing of the kind"; and confessing himself beaten, returned him his sandal-wood and redeemed himself from him with an hundred sequins, to be off his bargain. Then the merchant sold the chanders-wood at his own price and quitting that city of sharpeners, returned to his own land.—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Six Hundred and Fifth Night,

She said, It hath reached me, O auspicious King, that when the merchant had sold his chanders-wood and had taken the money he quitted that city and returned to his own land. Then the Prince continued, "But this is not more wondrous than the tale of the three-year-old child." "What may that be?" asked the King, and the Prince answered :—I have heard tell this tale of

**THE DEBAUCHEE AND THE THREE-YEAR-OLD
CHILD.**

Know, O King, that a certain profligate man, who was addicted to the sex, once heard of a beautiful and lovely woman who dwelt in a city other than his own. So he journeyed thither taking with him a present, and wrote her a note, setting forth all that he suffered of love-longing and desire for her, and how his passion for her had driven him to forsake his native land and come to her; and he ended by praying for an assignation. She gave him leave to visit her and as he entered her abode, she stood up and received him with all honour and worship, kissing his hands and entertaining him with the best

entertainment of meat and drink. Now she had a little son, but three years old, whom she left and busied herself in cooking rice.¹ Presently the man said to her, "Come, let us go and lie together"; but she replied, "My son is sitting looking at us." Quoth the man, "He is a little child, understanding not neither knowing how to speak." Quoth the woman, "Thou wouldst not say thus an thou knew his intelligence." When the boy saw that the rice was done, he wept with bitter weeping and his mother said to him, "What gars thee weep, O my son?" "Ladle me out some rice," answered he, "and put clarified butter in it." So she ladled him out somewhat of rice and put butter therein; and the child ate a little, then began to weep again. Quoth she, "What ails thee now, O my son?" and quoth he, "O mother mine, I want some sugar with my rice." At this said the man, who was an-angered, "Thou art none other than a curst child." "Curst thyself, by Allah," answered the boy, "seeing thou weariest thyself and journeyest from city to city, in quest of adultery. As for me, I wept because I had somewhat in my eye, and my tears brought it out; and now I have eaten rice with butter and sugar and am content; so which is the curst of us twain?" The man was confounded at this rebuke from a little child, and forthright grace entered him and he was reclaimed. Wherefore he laid not a finger on the woman, but went out from her and returned to his own country, where he lived a contrite life till he died. As for the story of the five-year-old child (continued the Prince), I have heard tell, O King, the following anent

THE STOLEN PURSE.

FOUR merchants once owned in common a thousand gold pieces; so they laid them mingled together in one purse and set out to buy merchandise therewith. They happened, as they wended their way, on a beautiful garden; so they left the purse with a woman who had care of the garden, saying to her, "Mind thee, thou shalt not give it back save when all four of us in person demand it of thee." She agreed to this and they entered and strolled awhile about the garden-walks and ate and drank and made merry, after

¹ Water-melons (*batâyikh*) says the Mac. Edit., a misprint for *Aruz* or rice. Water-melons are served up raw cut into square mouthfuls, to be eaten with rice and meat. They serve excellently well to keep the palate clean and cool.

which one of them said to the others, "I have with me scented fuller's-earth; come let us wash our hands therewith in this running water." Quoth another, "We lack a comb!" and a third, "Let us ask the keeper; belike she hath a comb." Thereupon one of them arose and accosting the care-taker, said to her, "Give me the purse." Said she, "Not until ye be all present or thy fellows bid me give it thee." Then he called to his companions (who could see him but not hear him) saying, "She will not give it me"; and they said to her, "Give it him," thinking he meant the comb. So she gave him the purse and he took it and made off as fast as he could. When the three others were weary of waiting, they went to the keeper and asked her, "Why wilt thou not give him the comb?" Answered she, "He demanded naught of me save the purse, and I gave not that same but with your consent, and he went his way with it." When they heard her words they buffeted their faces and laying hands upon her, said, "We authorised thee only to give him the comb"; and she rejoined, "He named not a comb to me." Then they seized her and haled her before the Kazi, to whom they related their claim and he condemned her to make good the purse and bound over sundry of her debtors to answer for her.— And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Six Hundred and Sixty Night,

She said, It hath reached me, O auspicious King, that the Kazi condemned the care-taker to make good the purse and bound over sundry of her debtors to answer for her. So she went forth, confounded and knowing not her way out of the difficulty. Presently she met a five-year-old boy who, seeing her troubled, said to her, "What ails thee, O my mother?" But she gave him no answer, contemning him because of his tender age, and he repeated his question a second time and a third time till, at last, she told him all that had passed,¹ not forgetting the condition that she was to keep the purse until all four had demanded it of her. Said the boy, "Give me a dirham to buy sweetmeats withal and I will tell thee how thou mayst acquit thyself." So she gave him a silver and said to him, "What hast thou to say?" Quoth he, "Return to the Kazi, and say to him, It was

¹ The text recounts the whole story over again—more than European patience can bear.

agreed between myself and them that I should not give them the purse except all four of them were present. Let them all four come and I will give them the purse, as was agreed." So she went back to the Kazi and said to him as the boy had counselled; and he asked the merchants, "Was it thus agreed between you and this woman?" and they answered, "Yes." Quoth the Kazi, "Then bring me your comrade and take the purse." So they went in quest of their fellow, whilst the keeper came off scot-free and went her way without let or hindrance. And Allah is Omniscient¹! When the King and his Wazir and those present in the assembly heard the Prince's words they said to his father, "O our lord the King, in very sooth thy son is the most accomplished man of his time"; and they called down blessings upon the King and the Prince. Then the King strained his son to his bosom and kissed him between the eyes and questioned him of what had passed between the favourite and himself; and the Prince swore to him, by Almighty Allah and by His Holy Prophet, that it was she who had required him of love which he refused, adding, "Moreover, she promised me that she would give thee poison to drink, and kill thee, so should the kingship be mine; whereupon I waxed wroth and signed to her:—O

¹ The usual formula when telling an improbable tale. But here it is hardly called for: the same story is told (on weak authority) of the Ale-wife, the Three Graziers and Attorney-General Nay (temp. James II. 1577-1634) when five years old (Journ. Asiat. Soc. N.S. xxx 280). The same feat had been credited to Thomas Egerton, Lord Chancellor in A.D. 1540-1617 (Chalmers, Biographical Dictionary, xxiii. 207-208). But the story had already found its way into the popular jest-books, such as "Tales and Quick Answers, very Mery and Pleasant to Rede" (1530), "Jacke of Dover's Quest of Inquirie for the Foole of all Fooles" (1604) under the title "The Foole of Westchester"; and in "Witty and Entertaining Exploits of George Buchanan, commonly called the King's Fool". The banker-bard Rogers (in Italy) was told a similar story concerning a widow of the Lambertini house (xivth century). Thomas Wright (Introduction to the Seven Sages) says he had met the tale in Latin (xiii-th-xivth centuries) and a variant in the "Nouveaux Contes à rire (Amsterdam, 1737), under the title "Jugement Subtil du Duc d'Ossone contre Deux Marchands". Its origin is evidently the old Sindibád-namah translated from Syriac into Greek ("Synzipas," xth century); into Hebrew (Mishlé Sandabar, xi-th century), and from the Arabian version into old Castilian, "Libro de los Engannos et los Assayamientos de las Mugerres" (A.D. 1255), whereof a translation is appended to Professor Comparetti's "Ricerche intorno al Libro di Sindibad," translated by Mr. H. C. Coote for the Folk-Lore Society. The Persian metrical form (an elaboration of one much older) dates from 1375, and gave rise to a host of imitations, such as the Turkish Tales of the Forty Wazirs and the Canarese "Kathá Manjari," where four persons contend about a purse. See also Gladwin's "Persian Moonshée," No. vi. of "Pleasing Stories"; and Mr. Clouston's paper, "The Lost Purse," in the *Glasgow Evening Times*. All are the Eastern form of Gavarni's "Enfants Terribles," showing the portentous precocity for which some children (infant phenomena, calculating boys, etc., etc.) have been famous.

accursed one, whenas I can speak I will requite thee! So she feared me and did what she did." The King believed his words and sending for the favourite said to those present, "How shall we put this damsel to death?" Some counselled him to cut out her tongue and other some to burn it with fire; but when she came before the King, she said to him, "My case with thee is like unto naught save the tale of the fox and the folk." "How so?" asked he; and she said:—I have heard tell, O King, a

STORY OF THE FOX AND THE FOLK.¹

A fox once made his way into a city by the wall, and entering a currier's store-house, played havoc with all therein and spoiled the skins for the owner. One day the currier set a trap for him and taking him, beat him with the hides till he fell down senseless, whereupon the man deeming him to be dead cast him out into the road by the city-gate. Presently, an old woman who was walking by, seeing the fox, said, "This is a fox whose eye, hung about a child's neck, is salutary against weeping." So she plucked out his right eye and went away. Then passed a boy, who said, "What does this tail on this fox?" and cut off his brush. After a while, up came a man and saying, "This is a fox whose gall cleareth away film and dimness from the eyes, if they be anointed therewith like kohl," took out his knife to slit up the fox's paunch. But Reynard said in himself, "We bore with the plucking out of the eye and the cutting off of the tail; but as for the slitting of the paunch, there is no putting up with that!" So saying, he sprang up and made off through the gate of the city, hardly believing in his escape. Quoth the King, "I excuse her, and in my son's hands be her doom. If he will, let him torture her, and if he will, let him kill her." Quoth the Prince, "Pardon is better than vengeance, and mercy is of the quality of the noble"; and the King repeated, "'Tis for thee to decide, O my son." So the Prince set her free, saying, "Depart from our neighbourhood and Allah pardon what is past!" Therewith the King rose from his throne of estate and seating his son thereon, crowned him with his crown and bade the Grandees of his realm swear fealty and com-

¹ From the Bresl. Edit., xii. 381. The Sa'lab or Abu Hosayn (Father of the Fortlet) is the fox, in Morocco Akkáb: Talib Yúsuf and Wa'wi are the jackal. Arabs have not preserved "jakal" from the Heb. Shu'al and Persian Shaghál (not Shagul) as the Rev. Mr. Tristram misinforms his readers (Nat. Hist. p. 85).

manded them do homage to him. And he said, "O folk, indeed I am stricken in years and desire to withdraw apart and devote myself only to the service of my Lord; and I call you to witness that I divest myself of the kingly dignity, even as I have divested myself of my crown and set it on my son's head." So the troops and officers swore fealty to the Prince, and his father gave himself up to the worship of his Lord nor stinted from this, whilst his son abode in his kingship, doing justice and righteousness; and his power was magnified and his sultanate strengthened, and he abode in all delight and solace of life, till there came to him the Certainty.

JUDAR¹ AND HIS BRETHREN.

THERE WAS ONCE a man and a merchant named Omar and he had for issue three sons, the eldest called Sálím, the youngest Júdar, and the cadet Salím. He reared them all till they came to man's estate, but the youngest he loved more than his brothers, who, seeing this, waxed jealous of Judar and hated him. Now when their father, who was a man shotten in years, saw that his two eldest sons hated their brother, he feared lest after his death trouble should befall him from them. So he assembled a company of his kinsfolk, together with divers men of learning and property-distributors of the Kazi's court, and bidding bring all his moneys and cloth, said to them, "O Folk, divide ye this money and stuff into four portions according to the law." They did so, and he gave one part to each of his sons and kept the fourth himself, saying, "This was my good and I have divided it among them in my lifetime; and this that I have kept shall be for my wife, their mother, wherewithal to provide for her subsistence whenas she shall be a widow."—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Six Hundred and Seventh Night,

She said, It hath reached me, O auspicious King, that when the merchant had divided his money and stuff into four portions, he said, "This share shall be for my wife, their mother, wherewithal

¹ The name is old and classical Arabic: in *Antar* the young Amazon Jaydá was called Judar in public (Story of Jaydá and Khálid). It is also, as will be seen, the name of a quarter in Cairo, and men are often called after such places, e.g. Al-Jubni from the Súk al-Jubn in Damascus. The story is exceedingly Egyptian and the style abounds in Cairene vulgarisms; especially in the Bresl. Edit., ix. 311.

to provide for her subsistence whenas she shall be a widow." A little while after this he died, and neither of the two elder brothers was content with his share,¹ but sought more of Judar, saying, "Our father's wealth is in thy hands." So he appealed to the judges; and the Moslems who had been present at the partition came and bore witness of that which they knew, wherefore the judge forbade them from one another; but Judar and his brothers wasted much money in bribes to him. After this the twain left him awhile; presently, however, they began again to plot against him, and he appealed a second time to the magistrate, who once more decided in his favour; but all three lost much money which went to the judges. Nevertheless, Sálím and Salím forbore not to seek his hurt and to carry the case from court to court,² he and they losing till they had given all their good for food to the oppressors and they became poor, all three. Then the two elder brothers went to their mother and flouted her and beat her, and seizing her money drave her away. So she betook herself to her son Judar and told him how his brothers had dealt with her and fell to cursing the twain. Said he, "O my mother, do not curse them, for Allah will requite each of them according to his deed. But, O mother mine, see, I am become poor, and so are my brethren, for strife occasioneth loss ruin-rife, and we have striven amain, and fought, I and they, before the judges, and it hath profited us naught: nay, we have wasted all our father left us and are disgraced among the folk by reason of our testimony one against other. Shall I then contend with them anew on thine account and shall we appeal to the judges? This may not be! Rather do thou take up thine abode with me, and the scone I eat I will share with thee. Do thou pray for me and Aliah will give me the means of thine alimony. Leave them to receive of the Almighty the recompense of their deed, and console thyself with the saying of the poet who said:—

If a fool oppress thee bear patiently; • And from Time expect thy
revenge to see:

Shun tyranny; for if mount oppressed • A mount, 'twould be shattered
by tyranny."

And he soothed and comforted her till she consented and took up her dwelling with him. Then he gat him a net and went a-fishing

¹ Had the merchant left his property to be divided after his death and not made a will, the widow would have had only one-eighth instead of a fourth.

² Lit. "from tyrant to tyrant," i.e. from official to official, Al-Zalamah, the "tyranny" of popular parlance.

every day in the river or the banks about Bulák and old Cairo or some other place in which there was water; and one day he would earn ten coppers,¹ another twenty and another thirty, which he spent upon his mother and himself, and they ate well and drank well. But, as for his brothers, they plied no craft and neither sold nor bought; misery and ruin and overwhelming calamity entered their houses, and they wasted that which they had taken from their mother and became of the wretched naked beggars. So at times they would come to their mother, humbling themselves before her exceedingly and complaining to her of hunger; and she (a mother's heart being pitiful) would give them some mouldy, sour-smelling bread or, if there were any meat cooked the day before, she would say to them, "Eat it quick and go ere your brother come; for 'twould be grievous to him and he would harden his heart against me, and ye would disgrace me with him." So they would eat in haste and go. One day among days they came in to their mother, and she set cooked meat and bread before them. As they were eating, behold, in came their brother Judar, at whose sight the parent was put to shame and confusion, fearing lest he should be wroth with her; and she bowed her face earthwards abashed before her son. But he smiled in their faces, saying "Welcome, O my brothers! A blessed day!² How comes it that ye visit me this blessed day?" Then he embraced them both and entreated them lovingly, saying to them, "I thought not that ye would have left me desolate by your absence nor that ye would have forborne to come and visit me and your mother." Said they, "By Allah, O our brother, we longed sore for thee and naught withheld us but abashment because of what befell between us and thee; but indeed we have repented much. 'Twas Satan's doing, the curse of Allah the Most High be upon him! And now we have no blessing but thyself and our mother."—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Sir Hundred and Eighth Night,

She said, It hath reached me, O auspicious King, that when Judar entered his place and saw his brothers, he welcomed them both, saying, "And I have no blessing but you twain." And his mother

¹ The coin is omitted in the text, but it is evidently the "Nusf" or half-dirham. Lane (iii. 235), noting that the dinar is worth 170 "nusfs" in this tale, thinks that it was written (or copied?) after the Osmanli Conquest of Egypt. Unfortunately, he cannot tell the precise period when the value of the small change fell so low.

² Arab, "Yaum mubarak!" still a popular exclamation.

exclaimed, "Allah whiten thy face, and increase thy prosperity, for thou art the most generous of us all, O my son!" Then he said, "Welcome to you both! Abide with me; for the Lord is bountiful and good aboundeth with me." So he made peace with them, and they supped and nighted with him; and next morning, after they had broken their fast, Judar shouldered his net and went out, trusting in The Opener,¹ whilst the two others also went forth and were absent till mid-day, when they returned and their mother set the noon-meal before them. At nightfall Judar came home, bearing meat and greens, and they abode on this wise a month's space, Judar catching fish and selling it and spending its price on his mother and his brothers, and these eating and frolicking till, one day, it chanced he went down to the river-bank and throwing his net, brought it up empty. He cast it a second time, but again it came up empty and he said in himself, "No fish in this place!" So he removed to another and threw the net there, but without avail. And he ceased not to remove from place to place till nightfall, but caught not a single sprat² and said to himself, "Wonderful! Have the fish fled the river, or what?" Then he shouldered the net and made for home, chagrined, concerned, feeling for his mother and brothers, and knowing not how he should feed them that night. Presently he came to a baker's oven and saw the folk crowding for bread, with silver in their hands, whilst the baker took no note of them. So he stood there sighing, and the baker said to him, "Welcome to thee, O Judar! Dost thou want bread?" But he was silent and the baker continued, "An thou have no dirhams, take thy sufficiency and thou shalt get credit." So Judar said, "Give me ten coppers' worth of bread and take this net in pledge." Rejoined the baker, "Nay, my poor fellow, the net is thy gate of earning thy livelihood, and if I take it from thee, I shall close up against thee the door of thy subsistence. Take thee ten Nusfs' worth of bread and take these other ten, and to-morrow bring me fish for the twenty." "On my head and eyes be it!" quoth Judar, and took the bread and money saying, "To-morrow the Lord will dispel the trouble of my case and will provide me the means of acquittance." Then he bought meat and vegetables and carried them home to his mother, who cooked them and they supped and went to bed. Next morning he arose at daybreak and took the net, and his mother said to him, "Sit down and

¹ i.e. of the door of daily bread

² Arab "Sirah," a small fish differently described (De Sacy, "Relation de l'Egypte par Abd-allatif," pp. 278-288 Lane, Nights iii. 234). It is not found in Sonnini's list.

break thy fast." But he said, "Do thou and my brothers breakfast," and went down to the river about Bulak, where he ceased not to cast once, twice, thrice; and to shift about all day, without aught falling to him, till the hour of mid-afternoon prayer, when he shouldered his net and went away sore dejected. His way led him perforce by the booth of the baker who, when he saw him, counted out to him the loaves and the money, saying, "Come, take it and go; an it be not to-day, 'twill be to-morrow." Judas would have excused himself, but the baker said to him, "Go! There needeth no excuse; an thou had netted aught, it would be with thee; so seeing thee empty-handed, I knew thou hadst gotten naught; and if to-morrow thou have no better luck, come and take bread and be not abashed, for I will give thee credit." So Judas took the bread and money and went home. On the third day also he sallied forth and fished from tank to tank until the time of afternoon-prayer, but caught nothing; so he went to the baker and took the bread and silver as usual. On this wise he did seven days running, till he became disheartened and said in himself, "To-day I go to the Lake Kárún.¹" So he went thither and was about to cast his net, when there came up to him unawares a Maghrabí, a Moor, clad in splendid attire and riding a she-mule with a pair of gold-embroidered saddle-bags on her back and all her trappings also orfrayed. The Moor alighted and said to him, "The Peace be upon thee, O Judas, O son of Omar!" "And on thee likewise be the Peace, O my lord the pilgrim!" replied the fisherman. Quoth the Maghrabi, "O Judas, I have need of thee, and given thou obey me, thou shalt get great good and shalt be my companion and manage my affairs for me." Quoth Judas, "O my lord, tell me what is in thy mind and I will obey thee, without demur." Said the Moor, "Repeat the Fatihah, the Opening Chapter of the Koran.²" So he recited it with him and the Moor, bringing out a silken cord, said to Judas, "Pinion my elbows behind me with this cord, as fast as fast can be, and cast me into the lake; then wait a little while, and if thou see me put forth my hands above the water, raising them high ere my body show, cast thy net over me and drag me out in haste; but if thou see me come up feet foremost, then know that I am dead; in which case do thou leave me and take the mule and saddle-bags and

¹ A tank or lakelet in the southern parts of Cairo, long ago filled up. Von Hammer believes it inherited the name of the old Charon's Lake of Memphis, over which corpses were ferried

² Thus making the agreement a kind of religious covenant; as Catholics would recite a Pater or an Ave Maria.

carry them to the merchant's bazar, where thou wilt find a Jew by name Shamáyah. Give him the mule and he will give thee an hundred dinars, which do thou take and go thy ways and keep the matter secret with all secrecy." So Judar tied his arms tightly behind his back and he kept saying, "Tie tighter." Then said he, "Push me till I fall into the lake": so he pushed him in and he sank. Judar stood waiting some time till, behold, the Moor's feet appeared above the water, whereupon he knew that he was dead. So he left him and drove the mule to the bazar, where seated on a stool at the door of his storehouse he saw the Jew, who, spying the mule, cried, "In very sooth the man hath perished," adding, "and naught undid him but covetise." Then he took the mule from Judar and gave him an hundred dinars, charging him to keep the matter secret. So Judar went and bought what bread he needed, saying to the baker, "Take this gold piece!" and the man summed up what was due to him and said, "I still owe thee two days' bread,"—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Six Hundred and Ninth Night,

She continued, It hath reached me, O auspicious King, that Judar, when the baker after summing up what was due to him said, "I still owe thee two days' bread," replied, "Good," and went on to the butcher, to whom he gave a gold piece and took meat saying, "Keep the rest of the dinar on account." Then he bought vegetables, and going home, found his brothers importuning their mother for victual, whilst she cried, "Have patience till your brother come home, for I have naught." So he went in to them and said, "Take and eat"; and they fell on the food like cannibals. Then he gave his mother the rest of his gold saying, "If my brothers come to thee, give them wherewithal to buy food and eat in my absence." He slept well that night, and next morning he took his net and going down to Lake Karun stood there and was about to cast his net, when behold, there came up to him a second Maghribi, riding on a she-mule more handsomely accoutred than he of the day before and having with him a pair of saddle-bags of which each pocket contained a casket. "The Peace be upon thee, O Judar!" said the Moor: "And upon thee be the Peace, O my lord the pilgrim!" replied Judar. Asked the Moor, "Did there come to thee yesterday a Moor riding on a mule like this of mine?" Hereat Judar was alarmed and answered, "I saw none," fearing lest the other

say, "Whither went he?" and if he replied, "He was drowned in the lake," that haply he should charge him with having drowned him; wherefore he could not but deny. Rejoined the Moor, "Harkye, O unhappy!¹ this was my brother, who is gone before me." Judar persisted, "I know naught of him." Then the Moor enquired, "Didst thou not bind his arms behind him and throw him into the lake, and did he not say to thee:—If my hands appear above the water first, cast thy net over me and drag me out in haste; but if my feet show first, know that I am dead, and carry the mule to the Jew Shamayah, who shall give thee an hundred dinars." Quoth Judar, "Since thou knowest all this, why and wherefore dost thou question me?" and quoth the Moor, "I would have thee do with me as thou didst with my brother." Then he gave him a silken cord, saying, "Bind my hands behind me and throw me in, and if I fare as did my brother, take the mule to the Jew and he will give thee other hundred dinars." Said Judar, "Come on"; so he came, and he bound him and pushed him into the lake where he sank. Then Judar sat watching, and after awhile his feet appeared above the water and the fisher said, "He is dead and damned! Inshallah, may Maghribis come to me every day, and I will pinion them and push them in and they shall die; and I will content me with an hundred dinars for each dead man." Then he took the mule to the Jew, who, seeing him, asked, "The other is dead?" Answered Judar, "May thy head live!" and the Jew said, "This is the reward of the covetous!" Then he took the mule and gave Judar an hundred dinars, with which he returned to his mother. "O my son," said she, "whence hast thou this?" So he told her, and she said, "Go not again to Lake Karun, indeed I fear for thee from the Moors." Said he, "O my mother, I do but cast them in by their own wish, and what am I to do? This craft bringeth me an hundred dinars a day and I return speedily; wherefore, by Allah, I will not leave going to Lake Karun, till the trace of the Maghāribah² is cut off and not one of them is left." So, on the morrow which was the third day, he went down to the lake and stood there, till there came up a third Moor, riding on a mule with saddle-bags and still

¹ Arab. "Yá miskīn" = O poor devil; mesquin, meschino, meschine (in old French a servant-girl), words evidently derived from the East.

² Plur. of Maghribī, a Western man, a Moor. I have already derived the word through the Lat. "Maurus" from Maghribiyyūn. Europeans being unable to pronounce the Ghayn (or gh like the modern Cairenes) would turn it into "Ma'ariyūn." They are mostly of the Maliki school (for which see Sale) and are famous as magicians and treasure-finders. Amongst the suite of the late Amir Abd al-Kadir, who lived many years and died in Damascus, I found several men profoundly versed in Eastern spiritualism and occultism.

more richly accoutred than the first two, who said to him, "The Peace be upon thee, O Judar, O Son of Omar!" And the fisherman, saying in himself, "How comes it that they all know me?" returned his salute. Asked the Maghribi, "Have any Moors passed by here?" "Two," answered Judar. "Whither went they?" enquired the Moor, and Judar replied, "I pinioned their hands behind them and cast them into the lake, where they were drowned, and the same fate is in store for thee." The Moor laughed and rejoined, saying, "O unhappy! every life hath its term appointed." Then he alighted and gave the fisherman the silken cord, saying, "Do with me, O Judar, as thou didst with them." Said Judar, "Put thy hands behind thy back that I may pinion thee, for I am in haste, and time flies." So he put his hands behind him and Judar tied him up and cast him in. Then he waited awhile; presently the Moor thrust both hands forth of the water and called out to him, saying, "Ho, good fellow, cast out thy net!" So Judar threw the net over him and drew him ashore, and lo! in each hand he held a fish as red as coral. Quoth the Moor, "Bring me the two caskets that are in the saddle-bags." So Judar brought them and opened them to him, and he laid in each casket a fish and shut them up. Then he pressed Judar to his bosom and kissed him on the right check and the left, saying, "Allah save thee from all stress! By the Almighty, hadst thou not cast the net over me and pulled me out, I should have kept hold of these two fishes till I sank and was drowned, for I could not get ashore of myself." Quoth Judar, "O my lord the pilgrim, Allah upon thee, tell me the true history of the two drowned men and the truth anent these two fishes and the Jew."—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Six Hundred and Tenth Night,

She continued, It hath reached me, O auspicious King, that when Judar asked the Maghribi, saying, "Prithee tell me first of the drowned men," the Maghribi answered:—Know, O Judar that these drowned men were my two brothers, by name Abd al-Salám and Abd al-Ahad. My own name is Abd al-Samad, and the Jew also is our brother; his name is Abd al-Rahím and he is no Jew, but a true believer of the Maliki school. Our father, whose name was Abd al-Wadúd,¹ taught us magic

¹ The names are respectively, Slave of the Salvation; of the One (God); of the Eternal; of the Compassionate; and of the Loving.

and the art of solving mysteries and bringing hoards to light, and we applied ourselves thereto, till we compelled the Ifrits and Marids of the Jinn to do us service. By-and-by, our sire died and left us much wealth, and we divided amongst us his treasures and talismans, till we came to the books, when we fell out over a volume called "The Fables of the Ancients," whose like is not in the world, nor can its price be paid of any, nor is its value to be evened with gold and jewels; for in it are particulars of all the hidden hoards of the earth and the solution of every secret. Our father was wont to make use of this book, of which we had some small matter by heart, and each of us desired to possess it, that he might acquaint himself with what was therein. Now when we fell out there was in our company an old man by name Cohen al-Abtan,¹ who had reared our sire and taught him divination and gramarye, and he said to us, "Bring me the book." So we gave it him and he continued:—Ye are my son's sons, and it may not be that I should wrong any of you. So whoso is minded to have the volume, let him address himself to achieve the treasure of Al-Shamardal² and bring me the celestial planisphere and the Kohl-phial and the seal-ring and the sword. For the ring hath a Marid that serveth it called Al-Ra'ad al-Kásif³; and whoso hath possession thereof, neither King nor Sultan may prevail against him; and if he will, he may therewith make himself master of the earth, in all the length and breadth thereof. As for the brand, if its bearer draw it and brandish it against an army, the army will be put to the rout; and if he say the while, "Slay yonder host," there will come forth of that sword lightning and fire that will kill the whole many. As for the planisphere, its possessor hath only to turn its face toward any country, east or west, with whose sight he hath a mind to solace himself, and therein he will see that country and its people, as they were between his hands and he sitting in his place; and if he be wroth with a city and have a mind to burn it, he hath but to face the planisphere towards the sun's disc, saying, "Let such a city be burnt," and that city will be consumed with fire. As for the Kohl-phial, whoso pencilleth his eyes therefrom, he shall espy all the treasures of the earth. And I make this condition with you which is that whoso faileth to hit upon the hoards

¹ *i.e.* "the most profound"; the root is that of "Bátini," a gnostic, a reprobate.

² *i.e.* the Tall One.

³ The loud-pealing or (ear-) breaking Thunder.

shall forfeit his right; and that none save he who shall achieve the treasure and bring me the four precious things which be therein shall have any claim to take this book. So we all agreed to this condition, and he continued, "O my sons, know that the treasure of Al-Shamardal is under the commandment of the sons of the Red King, and your father told me that he had himself essayed to open the treasure, but could not; for the sons of the Red King fled from him into the land of Egypt and took refuge in a lake there, called Lake Karun, whither he pursued them, but could not prevail over them, by reason of their stealing into that lake, which was guarded by a spell."—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Six Hundred and Eleventh Night,

She said, It hath reached me, O auspicious King, that when the Cohen Al-Abtan had told the youths this much, he continued his tale, as follows: "So your father returned empty-handed and unable to win to his wish; and after failing, he complained to me of his ill-success, whereupon I drew him an astrological figure and found that the treasure could be achieved only by means of a young fisherman of Cairo, hight Judar bin Omar, the place of forgoing with whom was at Lake Karun, for that he should be the means of capturing the sons of the Red King and that the charm would not be dissolved, save if he should bind the hands of the treasure-seeker behind him and cast him into the lake, there to do battle with the sons of the Red King. And he whose lot it was to succeed would lay hands upon them; but, if it were not destined to him, he should perish and his feet appear above water. As for him who was successful, his hands would show first, whereupon it behoved that Judar should cast the net over him and draw him ashore." Now quoth my brothers, Abd al-Salam and Abd al-Ahad, "We will wend and make trial, although we perish"; and quoth I, "And I also will go"; but my brother Abd al-Rahim (he whom thou sawest in the habit of a Jew) said, "I have no mind to this." Thereupon we agreed with him that he should repair to Cairo in the guise of a Jewish merchant, so that, if one of us perished in the lake, he might take his mule and saddle-bags and give the bearer an hundred dinars. The first that came to thee the sons of the Red King slew, and so did they with my second brother; but against me they could not prevail and I laid hands on them. Cried Judar, "And where is thy catch?" Asked the

Moor, "Didst thou not see me shut them in the caskets?" "Those were fishes," said Judar. "Nay," answered the Maghribi, "they are Ifrits in the guise of fish. But, O Judar," continued he, "thou must know that the treasure can be opened only by thy means; so say, wilt thou do my bidding and go with me to the city Fez and Mequinez¹ where we will open the treasure? and after I will give thee what thou wilt and thou shalt ever be my brother in the bond of Allah and return to thy family with a joyful heart." Said Judar, "O my lord the pilgrim, I have on my neck a mother and two brothers,"—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Six Hundred and Twelfth Night,

She continued, It hath reached me, O auspicious King, that Judar said to the Maghribi, "I have on my neck a mother and two brothers, whose provider I am; and if I go with thee, who shall give them bread to eat?" Replied the Moor, "This is an idle excuse! if it be but a matter of expenditure, I will give thee a thousand ducats for thy mother, wherewith she may provide herself till thou come back; and indeed thou shalt return before the end of four months." So when Judar heard mention of the thousand dinars, he said, "Here with them, O Pilgrim, and I am thy man"; and the Moor, pulling out the money, gave it to him, whereupon he carried it to his mother and told her what had passed between them, saying, "Take these thousand dinars and expend of them upon thyself and my brothers, whilst I journey to Marocco with the Moor, for I shall be absent four months, and great good will betide me; so bless me, O my mother!" Answered she, "O my son, thou desolatest me and I fear for thee." "O my mother," rejoined he, "no harm can befall him who is in Allah's keeping, and the Maghribi is a man of worth"; and he went on to praise his condition to her. Quoth she, "Allah incline his heart to thee! Go with him, O my son; peradventure, he will give thee somewhat." So he took leave of his mother and rejoined the Moor Abd al-Samad, who asked him, "Hast thou consulted thy mother?" "Yes," answered Judar; "and she blessed me."

¹ Arab. "Fás and Mknás," which the writer evidently regards as one city. "Fás" means a hatchet, from the tradition of one having been found, says Ibn Sa'id, when digging the base under the founder Idris bin Idris (A.D. 808). His sword was placed on the pinnacle of the minaret built by the Imám Abu Ahmad bin Abi Bakr enclosed in a golden étui studded with pearls and precious stones. From the local pronunciation, "Fes," is derived the red cap of the nearer Moslem East. (See Ibn Batutah, p. 230.)

"Then mount behind me," said the Maghribi. So Judar mounted the mule's crupper and they rode on from noon till the time of mid-afternoon prayer, when the fisherman was an-hungered; but seeing no victual with the Moor, said to him, "O my lord the pilgrim, belike thou hast forgotten to bring us aught to eat by the way?" Asked the Moor, "Art thou hungry?" and Judar answered, "Yes." So Abd al-Samad alighted and made Judar alight and take down the saddle-bags¹; then he said to him, "What wilt thou have, O my brother?" "Anything." "Allah upon thee, tell me what thou hast a mind to." "Bread and cheese." "O my poor fellow! bread and cheese besit thee not; wish for something good." "Just now everything is good to me." "Dost thou like nice browned chicken?" "Yes!" "Dost thou like rice and honey?" "Yes!" And the Moor went on to ask him if he liked this dish and that dish till he had named four-and-twenty kinds of meats; and Judar thought to himself, "He must be daft! Where are all these dainties to come from, seeing he hath neither cook nor kitchen? But I'll say to him, 'Tis enough!" So he cried, "That will do: thou makest me long for all these meats, and I see nothing." Quoth the Moor, "Thou art welcome, O Judar!" and, putting his hand into the saddle-bags, pulled out a golden dish containing two hot browned chickens. Then he thrust his hand a second time and drew out a golden dish, full of kabobs²; nor did he stint taking out dishes from the saddle-bags, till he had brought forth the whole of the four-and-twenty kinds he had named, whilst Judar looked on. Then said the Moor, "Fall to, poor fellow!" and Judar said to him, "O my lord, thou carriest in yonder saddle-bags kitchen and kitcheners!" The Moor laughed and replied, "These are magical saddle-bags and have a servant, who would bring us a thousand dishes an hour, if we called for them." Quoth Judar, "By Allah, a neat thing in saddle-bags!" Then they ate their fill and threw away what was left; after which the Moor replaced the empty dishes in the saddle-bags, and putting in his hand drew out an ewer. They drank, and making the Wuzu-ablution, prayed the mid-afternoon prayer; after which Abd al-Samad replaced the ewer and the two caskets in the saddle-bags, and throwing them over the mule's back, mounted and cried,

1 Arab "Al-Khurj," whence the Span Las Alforjas

2 Arab "Kabáb," mutton or lamb cut into small squares and grilled upon skewers: it is the roast meat of the nearer East, where, as in the West, men have not learned to cook meat so as to preserve all its flavour. This is found in the "Asa'o" of the Argentine Gaucho who broils the flesh while still quivering and before the fibre has time to set. Hence it is perfectly tender, if the animal be young, and it has a "meaty" taste half lost by keeping.

"Up with thee and let us be off," presently adding, "O Judar, knowest thou how far we have come since we left Cairo?" "Not I, by Allah," replied he; and Abd al-Samad, "We have come a whole month's journey." Asked Judar, "And how is that?" and the Moor answered, "Know, O Judar, that this mule under us is a Marid of the Jinn who every day performeth a year's journey; but, for thy sake she hath gone an easier pace." Then they set out again and fared on westwards till nightfall, when they halted and the Maghribi brought out supper from the saddle-bags, and in like manner, in the morning, he took forth wherewithal to break their fast. So they rode on four days, journeying till midnight, and then alighting and sleeping until morning, when they fared on again; and all that Judar had a mind to, he sought of the Moor, who brought it out of the saddle-bags. On the fifth day, they arrived at Fez and Mequinez and entered the city, where all who met the Maghribi saluted him and kissed his hands; and he continued riding through the streets, till he came to a certain door at which he knocked, whereupon it opened and out came a girl like the moon, to whom said he, "O my daughter, O Rahmah,¹ open us the upper chamber." "On my head and eyes, O my papa!" replied she, and went in, swaying her hips to and fro with a graceful and swimming gait like a thirsting gazelle, movements that ravished Judar's reason, and he said, "This is none other than a King's daughter." So she opened the upper chamber, and the Moor, taking the saddle-bags from the mule's back, said, "Go and God bless thee!" when lo! the earth clove asunder and swallowing the mule, closed up again as before. And Judar said, "O Protector! praised be Allah, who hath kept us in safety on her back!" Quoth the Maghribi, "Marvel not, O Judar. I told thee that the mule was an Ifrit; but come with us into the upper chamber." So they went up into it, and Judar was amazed at the profusion of rich furniture and pendants of gold and silver and jewels and other rare and precious things which he saw there. As soon as they were seated, the Moor bade Rahmah bring him a certain bundle,² and opening it drew out a dress worth a thousand dinars, which he gave to Judar, saying, "Don this dress, O Judar, and welcome to thee!" So Judar put it on and became a fair ensample of the Kings of the West. Then

¹ Equivalent to our puritanical "Mercy."

² Arab. "Bukjah," from the Persian Bukcheh: a favourite way of keeping fine clothes in the East is to lay them folded in a piece of rough long-cloth with pepper and spices to drive away moths.

the Maghribi laid the saddle-bags before him, and putting in his hand, pulled out dish after dish, till they had before them a tray of forty kinds of meat, when he said to Judar, "Come near, O my master! eat and excuse us"—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Six Hundred and Thirteenth Night,

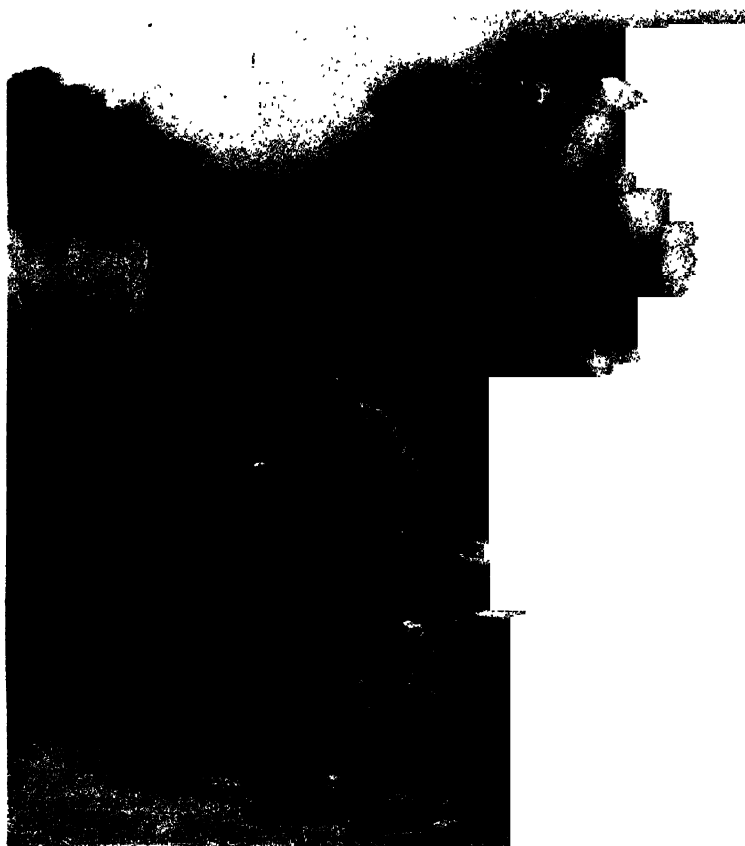
She continued, It hath reached me, O auspicious King, that the Maghribi having served up in the pavilion a tray of forty kinds of meat, said to Judar, "Come near, O my master, and excuse us for that we know not what meats thou desirest; but tell us what thou hast a mind to, and we will set it before thee without delay." Replied Judar, "By Allah, O my lord the pilgrim, I love all kinds of meat and unlove none; so ask me not of aught, but bring all that cometh to thy thought, for, save eating, to do I have naught." After this he tarried twenty days with the Moor, who clad him in new clothes every day, and all this time they ate from the saddle-bags; for the Maghribi bought neither meat nor bread nor aught else, nor cooked, but brought everything out of the bags, even to various sorts of fruit. On the twenty-first day he said, "O Judar, up with thee; this is the day appointed for opening the hoard of Al-Shamardal." So he rose and they went afoot¹ without the city, where they found two slaves, each holding a she-mule. The Moor mounted one beast and Judar the other, and they ceased not riding till noon, when they came to a stream of running water, on whose banks Abd al-Samad alighted, saying, "Dismount, O Judar!" Then he signed with his hand to the slaves and said, "To it!" So they took the mules, and going each his own way, were absent awhile; after which they returned, one bearing a tent which he pitched, and the other carpets which he spread in the tent and laid mattresses, pillows, and cushions there-around. Then one of them brought the caskets containing the two fishes, and another fetched the saddle-bags; whereupon the Maghribi arose and said, "Come, O Judar!" So Judar followed him into the tent and sat down beside him; and he brought out dishes of meat from the saddle-bags and they ate the undurn meal. Then the Moor took the two caskets and conjured over them both, whereupon there

¹ This is always specified, for respectable men go out of town on horse-back, never on "foot-back," as our friends the Boers say. I have seen a Syrian put to sore shame when compelled by politeness to walk with me, and every acquaintance he met addressed him, "Anta Zalamah!"—What! afoot!

No. 34.

Judar and his Brethren.

“Then the Moor took the two caskets and conjured over them both . . . till the two caskets flew in sunder, the fragments flying about, and there came forth two men, with pinioned hands.”



came from within voices that said, "Adsumus, at thy service, O diviner of the world! Have mercy upon us!" and called aloud for aid. But he ceased not to repeat conjurations and they to call for help, till the two caskets flew in sunder, the fragments flying about, and there came forth two men, with pinioned hands saying, "Quarter, O diviner of the world! What wilt thou with us?" Quoth he, "My will is to burn you both with fire, except ye make a covenant with me, to open to me the treasure of Al-Shamardal." Quoth they, "We promise this to thee, and we will open the treasure to thee, so thou produce to us Judar bin Omar, the fisherman, for the hoard may not be opened but by his means, nor can any enter therein save Judar." Cried the Maghribi, "Him of whom ye speak I have brought, and he is here, listening to you and looking at you." Thereupon they covenanted with him to open the treasure to him, and he released them. Then he brought out a hollow wand and tablets of red carnelian which he laid on the rod; and after this he took a chafing-dish and setting charcoal thereon, blew one breath into it and it kindled forthwith. Presently he brought incense and said, "O Judar, I am now about to begin the necessary conjurations and fumigations, and when I have once begun, I may not speak, or the charm will be naught; so I will teach thee first what thou must do to win thy wish." "Teach me," quoth Judar. "Know," quoth the Moor, "that when I have recited the spell and thrown on the incense, the water will dry up from the river's bed and discover to thee a golden door, the bigness of the city-gate, with two rings of metal thereon; whereupon do thou go down to the door and knock a light knock and wait a while: then knock a second time a knock louder than the first and wait another while; after which give three knocks in rapid succession, and thou wilt hear a voice ask:—Who knocketh at the door of the treasure, unknowing how to solve the secrets? Do thou answer:—I am Judar the fisherman, son of Omar: and the door will open and there will come forth a figure with a brand in hand who will say to thee: If thou be that man, stretch forth thy neck that I may strike off thy head. Then do thou stretch forth thy neck and fear not; for when he lifts his hand and smites thee with the sword, he will fall down before thee, and in a little thou wilt see him a body sans soul; and the stroke shall not hurt thee nor shall any harm befall thee; but if thou gainsay him, he will slay thee. When thou hast undone his enchantment by obedience, enter and go on till thou see another door, at which do thou knock, and there will come forth to thee

a horseman riding a mare, with a lance on his shoulder, and say to thee:—What bringeth thee hither, where none may enter ne man ne Jinni? And he will shake his lance at thee. Bare thy breast to him, and he will smite thee and fall down forth-right, and thou shalt see him a body without a soul; but if thou cross him, he will kill thee. Then go on to the third door, whence there will come forth to thee a man with a bow and arrows in his hand and take aim at thee. Bare thy breast to him, and he will shoot at thee and fall down before thee, a body without a soul; but if thou oppose him, he will kill thee. Then go on to the fourth door"—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Six Hundred and Fourteenth Night,

She continued, It hath reached me, O auspicious King, that the Maghribi said to Judar, "Go on to the fourth door and knock and it shall be opened to thee, when there will come forth to thee a lion huge of bulk which will rush upon thee, opening his mouth and showing he hath a mind to devour thee. Have no fear of him, neither flee from him: but when he cometh to thee, give him thy hand and he will bite at it and fall down straightway, nor shall aught of hurt betide thee. Then enter the fifth door, where thou shalt find a black slave, who will say to thee, Who art thou? Say, I am Judar! and he will answer, If thou be that man, open the sixth door. Then do thou go up to the door and say, O Isa, tell Musa to open the door; whereupon the door will fly open and thou wilt see two dragons, one on the left hand and another on the right, which will open their mouths and fly at thee, both at once. Do thou put forth to them both hands and they will bite each a hand and fall down dead; but an thou resist them, they will slay thee. Then go on to the seventh door and knock, whereupon there will come forth to thee thy mother and say:—Welcome, O my son! Come, that I may greet thee! But do thou reply, Hold off from me and doff thy dress. And she will make answer:—O my son, I am thy mother and I have a claim upon thee for suckling thee and for rearing thee: how, then, wouldst thou strip me naked? Then do thou say, Except thou put off thy clothes, I will kill thee! and look to thy right, where thou wilt see a sword hanging up. Take it and draw it upon her, saying, Strip! whereupon she will wheedle thee and humble herself to thee; but have thou no ruth on her nor be



No. 35.

Judar and his Brethren.

Behold, the water disappeared and uncovered
iver-bed, and discovered the door of the
ire. . . . There came forth a figure with a
n sword, who said to him, 'Stretch forth
eck.' "

beguiled, and as often as she putteth off sight, say to her 'O thou with the lave, nor do thou cease to threaten her with death, till she doff all that is upon her and fall down, whereupon the enchantment will be dissolved and the charms undone, and thou wilt be safe as to thy life.' Then enter the hall of the treasure, where thou wilt see the gold lying in heaps, but pay no heed to aught thereof, but look to a closet at the upper end of the hall where thou wilt see a curtain drawn. Draw back the curtain and thou wilt descry the enchanter. Al Shumaild lying upon a couch of gold, with something at his head round and shining like the moon, which is the celestial plumsphere. He is baldricked with the sword¹, on his finger is the ring, and at his neck hangs a chain, to which hangs the Khalifah. Putting on the four talismans, and beware lest thou forget aught of that which I have told thee, or thou wilt repent and thou wilt die for thee.' And he repeated his directions as a third and a fourth time, till Judas said, 'I have thee by heart, but who may face all these enchantments that thou namest and endure against these mighty terrors?' Replied he 'Moi, O Judas, fear not, for they are semblances without life.' And he went on to hearten him, till he said, 'I put my trust in Allah.' Then Abd al Samad threw perfumes on the chains, and addressed himself to reciting conjurations for a time when he held the water disappeared and uncovered the river bed and discovered the door of the treasure, whereupon Judas went down to the door and knocked. Therewith he heard a voice saying, 'Who knocketh at the door of the treasure, unknowing how to solve the secrets?' Quoth he, 'I am Judas son of Omar', whereupon the door opened and there came forth a figure with a drawn sword, who said to him, 'Stretch forth thy neck.' So he stretched forth his neck and the species smote him and fell down lifeless. Then he went on to the second door and did the like, nor did he cease to do thus, till he had undone the enchantments of the first six doors and came to the seventh door, whence there issued forth to him his mother saying, 'I salute thee, O my son!' He asked, 'What art thou and she answered, 'O my son, I am thy mother who bore thee nine months and suckled thee and reared thee.' Quoth

¹ This tale including the Enchanted Sword which lives while it is used was adopted in Europe as we see in Straparola (iv. 3) and the 'Wunderbare Leben', which the Grimms found in Heine's etc. Grimm's (Gretchen's) German Popular Stories. Idem's Fairy-tale 1853 and was published in later form as Grimm's Household Tales, by Mr. Huizinga's Introduction by A. Lang 2 vols. 8vo 1884.

he, "Put off thy clothes." Quoth she, "Thou art my son, how wouldst thou strip me naked?" But he said, "Strip, or I will strike off thy head with this sword"; and he stretched out his hand to the brand and drew it upon her saying, "Except thou strip, I will slay thee." Then the strife became long between them and as often as he redoubled on her his threats, she put off somewhat of her clothes and he said to her, "Doff the rest," with many menaces; while she removed each article slowly and kept saying, "O my son, thou hast disappointed my fosterage of thee," till she had nothing left but her petticoat-trousers. Then said she, "O my son, is thy heart stone? Wilt thou dishonour me by discovering my shame? Indeed, this is unlawful, O my son!" And he answered, "Thou sayest sooth; put not off thy trousers." At once, as he uttered these words, she cried out, "He hath made default; beat him!" Whereupon there fell upon him blows like rain-drops, and the servants of the treasure flocked to him and dealt him a tunding which he forgot not in all his days; after which they thrust him forth and threw him down without the treasure, and the hoard-doors closed of themselves, whilst the waters of the river returned to their bed.—And Shahrazad perceived the dawn of day, and ceased saying her permitted say.

Now when it was the Six Hundred and Fifteenth Night,

She said, It hath reached me, O auspicious King, that when the servants of the treasure beat Judar and cast him out and the hoard-doors closed of themselves, whilst the river-waters returned to their bed, Abd al-Samad the Maghribi took Judar up in haste and repeated conjurations over him till he came to his senses, but still dazed as with drink, when he asked him, "What hast thou done, O wretch?" Answered Judar, "O my brother, I undid all the opposing enchantments till I came to my mother, and there befell between her and myself a long contention. But I made her doff her clothes, O my brother, till but her trousers remained upon her, and she said to me, Do not dishonour me; for to discover one's shame is forbidden. So I left her her trousers out of pity, and behold, she cried out and said, He hath made default; beat him! Whereupon there came out upon me folk, whence I know not, and tunding me with a belabouring which was a Sister of Death, thrust me forth; nor do I know what befell me after this." Quoth the Moor, "Did I not warn thee not to swerve from my directions? Verily, thou hast injured me and hast injured thyself; for if thou

hadst made her take off her petticoat-trousers, we had won to our wish ; but now thou must abide with me till this day next year." Then he cried out to the two slaves, who struck the tent forthright and loaded it on the beasts. Then they were absent awhile and presently returned with the two mules ; and the twain mounted and rode back to the city of Fez, where Judar tarried with the Maghribi, eating well and drinking well and donning a grand dress every day, till the year was ended and the anniversary day dawned. Then the Moor said to him, "Come with me, for this is the appointed day." And Judar said, "'Tis well." So the Maghribi carried him without the city, where they found the two slaves with the mules, and rode on till they reached the river. Here the slaves pitched the tent and furnished it ; and the Moor brought forth the tray of food and they ate the morning meal ; after which Abd al-Samad brought out the wand and the tablets as before, and kindling the fire in the chafing-dish, made ready the incense. Then said he, "O Judar, I wish to renew my charge to thee." "O my lord the pilgrim," replied he, "if I have forgotten the bastinado, I have forgotten the injunctions.¹" Asked the Moor, "Dost thou indeed remember them ?" And he answered, "Yes." Quoth the Moor, "Keep thy wits, and think not that the woman is thy very mother ; nay, she is but an enchantment in her semblance, whose purpose is to find thee defaulting. Thou camest off alive the first time, but, an thou trip this time, they will slay thee." Quoth Judar, "If I slip this time I deserve to be burnt of them." Then Abd al-Samad cast the perfumes into the fire and recited the conjurations till the river dried up, whereupon Judar descended and knocked. The door opened and he entered and undid the several enchantments, till he came to the seventh door and the semblance of his mother appeared before him, saying, "Welcome,² O my son !" But he said to her, "How am I thy son, O accursed ? Strip !" And she began to wheedle him and put off garment after garment, till only her trousers remained ; and he said to her, "Strip, O accursed !" So she put off her trousers and became a body without a soul. Then he entered the hall of the treasures, where he saw gold lying in heaps, but paid no heed to it and passed on to the closet at the upper end, where he saw the enchanter Al-Shamardal lying on a couch of gold, baldrick'd with the sword, with the ring on his finger, the Kohl-phial on his breast, and the celestial planisphere hanging over his head. So

¹ These retorts of Judar are exactly what a sharp Egyptian Fellah would say on such occasions.

² Arab. "Salámát," plur. of Salam, a favourite Egyptian welcome.

he loosed the sword and taking the ring, the Kohl-phial and the planisphere, went forth, when behold, a band of music sounded for him and the servants of the treasure cried out, saying, "Mayest thou be assained with that thou hast gained, O Judar!" Nor did the music leave sounding, till he came forth of the treasure to the Maghribi, who gave up his conjurations and fumigations and rose up and embraced him and saluted him. Then Judar made over to him the four hoarded talismans, and he took them and cried out to the slaves, who carried away the tent and brought the mules. So they mounted and returned to Fez-city, where the Moor fetched the saddle-bags and brought forth dish after dish of meat till the tray was full, and said, "O my brother, O Judar, eat!" So he ate till he was satisfied, when the Moor emptied what remained of the meats and other dishes and returned the empty platters to the saddle-bags. Then quoth he, "O Judar, thou hast left home and native land on our account and thou hast accomplished our dearest desire; wherefore thou hast a right to require a reward of us. Ask, therefore, what thou wilt, it is Almighty Allah who giveth unto thee by our means.¹ Ask thy will and be not ashamed, for thou art deserving." "O my lord," quoth Judar, "I ask first of Allah the Most High and then of thee that thou give me yonder saddle-bags." So the Maghribi called for them and gave them to him, saying, "Take them, for they are thy due; and, if thou hadst asked of me aught else instead, I had given it to thee. Eat from them, thou and thy family; but, my poor fellow, these will not profit thee, save by way of provaunt, and thou hast wearied thyself with us and we promised to send thee home rejoicing. So we will join to these other saddle-bags, full of gold and gems, and forward thee back to thy native land, where thou shalt become a gentleman and a merchant and cloth thyself and thy family; nor shalt thou want ready money for thine expenditure. And know that the manner of using our gift is on this wise, Put thy hand therein and say:—

¹ This sentence expresses a Moslem idea which greatly puzzles strangers. Arabic has no equivalent of our "Thank you" (Kassara 'Ilah Khayr-ak being a mere blessing—Allah increase thy wealth), nor can Al-Islam express gratitude save by a periphrase. The Moslem acknowledges a favour by blessing the donor and by wishing him increase of prosperity. "May thy shadow never be less!" means, Mayest thou always extend to me thy shelter and protection. I have noticed this before, but it merits repetition. Strangers, and especially Englishmen, are very positive and very much mistaken upon a point, which all who have to do with Egyptians and Arabs ought thoroughly to understand. Old dwellers in the East know that the theory of ingratitude in no way interferes with the sense of gratitude innate in man (and beast), and that the "lively sense of favours to come" is as quick in Orient-land as in Europe.

O servant of these saddle-bags, I conjure thee by the virtue of the Mighty Names which have power over thee, bring me such a dish! And he will bring thee whatsoever thou askest, though thou shouldst call for a thousand different dishes a day." So saying, he filled him a second pair of saddle-bags half with gold and half with gems and precious stones; and, sending for a slave and a mule, said to him, "Mount this mule, and the slave shall go before thee and show thee the way, till thou come to the door of thy house, where do thou take the two pairs of saddle-bags and give him the mule, that he may bring it back. But admit none into thy secret; and so we commend thee to Allah!" "May the Almighty increase thy good!" replied Judar and, laying the two pairs of saddle-bags upon the mule's back, mounted and set forth. The slave went on before him and the mule followed him all that day and night, and on the morrow he entered Cairo by the Gate of Victory,¹ where he saw his mother seated, saying, "Alms, for the love of Allah!" At this sight he well-nigh lost his wits, and alighting, threw himself upon her: and when she saw him she wept. Then he mounted her on the mule and walked by her stirrup,² till they came to the house, where he set her down and, taking the saddle-bags, left the she-mule to the slave, who led her away and returned with her to his master, for that both slave and mule were devils. As for Judar, it was grievous to him that his mother should beg; so when they were in the house he asked her, "O my mother, are my brothers well?" and she answered, "They are both well." Quoth he, "Why dost thou beg by the wayside?" Quoth she, "Because I am hungry, O my son"; and he, "Before I went away, I gave thee an hundred dinars one day, the like the next, and a thousand on the day of my departure." "O my son, they cheated me and took the money from me, saying:—We will buy goods with it. Then they drove me away, and I fell to begging by the wayside for stress of hunger." "O my mother, no harm shall befall thee, now I am come; so have no concern, for these saddle-bags are full of gold and gems, and good aboundeth with me." "Verily, thou art blessed, O my son! Allah accept of thee and increase thee of His bounties! Go, O my son, fetch us some victual, for I slept not last night for excess of hunger, having gone to bed supperless." "Welcome to

¹ Outside this noble gate, the Bab al-Nasr, there is a great cemetery, wherein, by-the-by, lies Burckhardt, my predecessor as a Hâjj to Meccah and Al-Madinah. Hence many beggars are always found squatting in its neighbourhood.

² Friends sometimes walk alongside the rider holding the stirrup in sign of affection and respect, especially to the returning pilgrim.

thee, O my mother! Call for what thou wilt to eat, and I will set it before thee this moment; for I have no occasion to buy from the market, nor need I any to cook." "O my son, I see naught with thee." "I have with me in these saddle-bags all manner of meats." "O my son, whatever is ready will serve to stay hunger." "True, when there is no choice, men are content with the smallest thing; but where there is plenty, they like to eat what is good: and I have abundance; so call for what thou hast a mind to." "O my son, give me some hot bread and a slice of cheese." "O my mother, this befitteth not thy condition." "Then give me to eat of that which besitteth my case, for thou knowest it." "O my mother," rejoined he, "what suit thine estate are browned meat and roast chicken and peppered rice, and it becometh thy rank to eat of sausages and stuffed cucumbers, and stuffed lamb and stuffed ribs of mutton, and vermicelli with broken almonds, and nuts and honey, and sugar and fritters and almond cakes." But she thought he was laughing at her and making mock of her; so she said to him, "Yauh! Yauh! what is come to thee? Dost thou dream or art thou daft?" Asked he, "Why deemest thou that I am mad?" and she answered, "Because thou namest to me all manner rich dishes. Who can avail unto their price, and who knoweth how to dress them?" Quoth he, "By my life! thou shalt eat of all that I have named to thee, and that at once"; and quoth she, "I see nothing"; and he, "Bring me the saddle-bags." So she fetched them and feeling them found them empty. However, she laid them before him and he thrust in his hand and pulled out dish after dish, till he had set before her all he had named. Whereupon asked she, "O my son, the saddle-bags are small and moreover they were empty; yet hast thou taken thereout all these dishes. Where, then, were they all?" and he answered, "O my mother, know that these saddle-bags, which the Moor gave me, are enchanted, and they have a servant whom, if one desire aught, he hath but to adjure by the Names which command him, saying, "O servant of these saddle-bags, bring me such a dish! and he will bring it." Quoth his mother, "And may I put out my hand and ask of him?" Quoth he, "Do so." So she stretched out her hand and said, "O servant of the saddle-bags, by the virtue of the Names

1 Equivalent to our *Alas*! It is a woman's word never used by men; and foreigners must be most careful of this distinction under pain of incurring something worse than ridicule. I remember an officer in the Bombay Army who, having learned Hindostani from women, always spoke of himself in the feminine and hugely scandalised the Sepoys.

which command thee, bring me stuffed ribs." Then she thrust in her hand and found a dish containing delicate stuffed ribs of lamb. So she took it out, and called for bread and what else she had a mind to; after which Judar said to her, "O my mother, when thou hast made an end of eating, empty what is left of the food into dishes other than these, and restore the empty platters to the saddle-bags carefully." So she arose and laid them up in a safe place. "And look, O mother mine, that thou keep this secret," added he; "and whenever thou hast a mind to aught, take it forth of the saddle-bags and give alms and feed my brothers, whether I be present or absent." Then he fell to eating with her and behold, while they were thus occupied, in came his two brothers, whom a son of the quarter¹ had apprised of his return, saying, "Your brother is come back, riding on a she-mule, with a slave before him, and wearing a dress that hath not its like." So they said to each other, "Would to Heaven we had not evilly entreated our mother! There is no hope but that she will surely tell him how we did by her, and then, oh our disgrace with him!" But one of the twain said, "Our mother is soft-hearted, and if she tell him, our brother is yet tenderer over us than she; and given we excuse ourselves to him, he will accept our excuse." So they went in to him and he rose to them and saluting them with the friendliest salutation, bade them sit down and eat. So they ate till they were satisfied, for they were weak with hunger; after which Judar said to them, "O my brothers, take what is left and distribute it to the poor and needy." "O brother," replied they, "let us keep it to sup withal." But he answered, "When supper-time cometh, ye shall have more than this." So they took the rest of the victual and going out, gave it to every poor man who passed by them, saying, "Take and eat," till nothing was left. Then they brought back the dishes and Judar said to his mother, "Put them in the saddle-bags."—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Six Hundred and Sixteenth Night,

She continued, It hath reached me, O auspicious King, that Judar, when his brethren had finished their under-meal, said to his mother, "Put back the platters in the saddle-bags."

¹ *i.e.* a neighbour. The "quarters" of a town in the East are often on the worst of terms. See *Pilgrimage*, iii. 145, etc.

And when it was eventide he entered the saloon and took forth of the saddle-bags a table of forty dishes; after which he went up to the upper room and sitting down between his brothers, said to his mother, "Bring the supper.¹" So she went down to the saloon and finding there the dishes ready, laid the tray and brought up the forty dishes, one after other. Then they ate the evening meal, and when they had done, Judar said to his brothers, "Take and feed the poor and needy." So they took what was left and gave alms thereof, and presently he brought forth to them sweetmeats, whereof they ate, and what was left he bade them give to the neighbours. On the morrow, they brake their fast after the same fashion, and thus they fasted ten days, at the end of which time quoth Sâlim to Salim, "How cometh it that our brother setteth before us a banquet in the morning, a banquet at noon, and a banquet at sundown, besides sweetmeats late at night, and all that is left he giveth to the poor? Verily, this is the fashion of Sultans. Yet we never see him buy aught, and he hath neither kitchener nor kitchen, nor doth he light a fire. Whence hath he this great plenty? Hast thou not a mind to discover the cause of all this?" Quoth Salim, "By Allah, I know not: but knowest thou any who will tell us the truth of the case?" Quoth Sâlim, "None will tell us save our mother." So they had a plot and repainting to their mother one day, in their brother's absence, said to her, "O our mother, we are hungry." Replied she, "Rejoice, for ye shall presently be satisfied"; and going into the saloon, sought of the servant of the saddle-bags hot meats, which she took out and set before her sons. "O our mother," cried they, "this meat is hot; yet hast thou not cooked, neither kindled a fire." Quoth she, "It cometh from the saddle-bags"; and quoth they, "What manner of thing be these saddle-bags?" She answered, "They are enchanted; and the required is produced by the charm"; she then told her sons their virtue, enjoining them to secrecy. Said they, "The secret shall be kept, O our mother; but teach us the manner of this." So she taught them the fashion thereof and they fell to putting their hands into the saddle-bags and taking forth whatever they had a mind to. But Judar knew naught of this. Then quoth Sâlim privily to Salim, "O my brother, how long shall

¹ In the patriarchal stage of society the mother waits upon her adult sons. Even in the patriarchal stage, in many old-fashioned houses, the ladies of the family waited upon the guests. Very pleasant, but somewhat startling at

we abide with Judar servant-wise and eat of his alms? Shall we not contrive to get the saddle-bags from him and make off with them?" "And how shall we make shift to do this?" "We will sell him to the galleys." "How shall we do that?" "We two will go to the Rais, the Chief Captain of the Sea of Suez, and bid him to an entertainment, with two of his company. What I say to Judar do thou confirm, and at the end of the night I will show thee what I will do." So they agreed upon the sale of their brother and going to the Captain's quarters said to him, "O Rais, we have come to thee on an errand that will please thee." "Good," answered he; and they continued, "We two are brethren, and we have a third brother, a lewd fellow and good-for-nothing. When our father died, he left us some money, which we shared amongst us, and our brother took his part of the inheritance and wasted it in frowardness and debauchery, till he was reduced to poverty, when he came upon us and cited us before the magistrates, avouching that we had taken his good and that of his father, and we disputed the matter before the judges and lost the money. Then he waited awhile and attacked us a second time, until he brought us to beggary; nor will he desist from us, and we are utterly weary of him; wherefore we would have thee buy him of us." Quoth the Captain, "Can ye cast about with him and bring him to me here? If so, I will pack him off to sea forthright." Quoth they, "We cannot manage to bring him here; but be thou our guest this night and bring with thee two of thy men, not one more; and when he is asleep we will aid one another to fall upon him, we five, and seize and gag him. Then shalt thou carry him forth the house, under cover of the night, and after do thou with him as thou wilt." Rejoined the Captain, "With all my heart! Will ye sell him for forty dinars?" and they, "Yes, come after nightfall to such a street, by such a mosque, and thou shalt find one of us awaiting thee." And he replied, "Now be off." Then they repaired to Judar and waited awhile, after which Sálím went up to him and kissed his hand. Quoth Judar, "What ails thee, O my brother?" And he made answer, saying, "Know that I have a friend, who hath many a time bidden me to his house in thine absence, and hath ever hospitably entreated me, and I owe him a thousand kindnesses, as my brother here wotteth. I met him to-day and he invited me to his house, but I said to him:—I cannot leave my brother Judar. Quoth he, Bring him with thee; and quoth I:—He will not consent to that; but if ye will be my

guests, thou and thy brothers¹ * * * * * (for his brothers were sitting with him); and I invited them thinking that they would refuse. But he accepted my invitation for all of them, saying, Look for me at the gate of the little mosque,² and I will come to thee, I and my brothers. And now I fear they will come and am ashamed before thee. So wilt thou hearten my heart and entertain them this night, for thy good is abundant, O my brother? Or if thou consent not, give me leave to take them into the neighbours' houses." Replied Judar, "Why shouldst thou carry them into the neighbours' houses? Is our house then so strait, or have we not wherewith to give them supper? Shame on thee to consult me! Thou hast but to call for what thou needest and have rich viands and sweetmeats and to spare. Whenever thou bringest home folk in my absence, ask thy mother, and she will set before thee victual more than enough. Go and fetch them; blessings have descended upon us through such guests." So Sâlim kissed his hand and going forth, sat at the gate of the little mosque till after sundown, when the Captain and his men came up to him, and he carried them to the house. When Judar saw them he bade them welcome and seated them and made friends of them, knowing not what the future had in store for him at their hands. Then he called to his mother for supper, and she fell to taking dishes out of the saddle-bags, whilst he said, "Bring such and such meats," till she had set forty different dishes before them. They ate their sufficiency and the tray was taken away, the sailors thinking the while that this liberal entertainment came from Salim. When a third part of the night was past, Judar set sweetmeats before them and Salim served them, whilst his two brothers sat with the guests, till they sought to sleep. Accordingly, Judar lay down and the others with him, who waited till he was asleep, when they fell upon him together and gagging and pinioning him, before he was awake, carried him forth of the house, under cover of the night,—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Six Hundred and Seventeenth Night,

She said, It hath reached me, O auspicious King, that they seized Judar and carrying him forth of the house under cover of the

¹ Here the apodosis would be, "We can all sup together."

² Arab. "Zâwiyah" (—oratory), which is to a Masjid what a chapel is to a church

³ Arab. "Kasr," prop. a palace: so the Turcan peasant speaks of his "palazzo."

night, at once packed him off to Suez, where they shackled him and set him to work as a galley-slave; and he ceased not to serve thus in silence a whole year.¹ So far concerning Judar; but as for his brothers, they went in next morning to his mother and said to her, "O our mother, our brother Judar is not awake." Said she, "Do ye wake him." Asked they, "Where lieth he?" and she answered, "With the guests." They rejoined, "Haply he went away with them whilst we slept, O mother. It would seem that he had tasted of strangerhood and yearned to get at hidden hoards; for we heard him at talk with the Moors, and they said to him, We will take thee with us and open the treasure to thee." She enquired, "Hath he, then, been in company with Moors?" and they replied, saying, "Were they not our guests yesternight?" And she, "Most like he hath gone with them, but Allah will direct him on the right way; for there is a blessing upon him and he will surely come back with great good." But she wept, for it was grievous to her to be parted from her son. Then said they to her, "O accursed woman, dost thou love Judar with all this love, whilst as for us, whether we be absent or present, thou neither joyest in us nor sorrowest for us? Are we not thy sons, even as Judar is thy son?" She said, "Ye are indeed my sons: but ye are reprobates who deserve no favour of me, for since your father's death I have never seen any good in you; whilst as for Judar, I have had abundant good of him, and he hath heartened my heart and entreated me with honour; wherefore it behoveth me to weep for him because of his kindness to me and to you." When they heard this, they abused her and beat her; after which they sought for the saddle-bags till they found the two pairs, and took the enchanted one and all the gold from one pouch, and jewels from the other of the unenchanted, saying, "This was our father's good." Said their mother, "Not so, by Allah! it belongeth to your brother Judar, who brought it from the land of the Magharibah." Said they, "Thou liest; it was our father's property, and we will dispose of it as we please." Then they divided the gold and jewels between them; but a brabble arose between them concerning the enchanted saddle-bags, Sálím saying, "I will have them"; and Sálím saying, "I will take them"; and they came to high words. Then said she, "O my sons, ye have divided the gold and the jewels; but this may not be divided, nor can its value be made up in money; and if it be cut in twain, its

¹ This sale of a free-born Moslem was mere felony. But not many centuries ago Englishmen used to be sold and sent to the plantations in America.

spell will be voided ; so leave it with me and I will give you to eat from it at all times and be content to take a morsel with you. If ye allow me aught to clothe me, 'twill be of your bounty, and each of you shall traffic with the folk for himself. Ye are my sons and I am your mother ; wherefore let us abide as we are, lest your brother come back and we be disgraced." But they accepted not her words and passed the night, wrangling with each other. Now it chanced that a Janissary¹ of the King's guards was a guest in the house adjoining Judar's and heard them through the open window. So he looked out and listening, heard all the angry words that passed between them and saw the division of the spoil. Next morning he presented himself before the King of Egypt, whose name was Shams al-Daulah,² and told him all he had heard, whereupon he sent for Judar's brothers and put them to the question, till they confessed ; and he took the two pairs of saddle-bags from them and clapped them in prison, appointing a sufficient daily allowance to their mother. Now as regards Judar, he abode a whole year in service at Suez, till one day, being in a ship bound on a voyage over the sea, a wind arose against them and cast the vessel upon a rock projecting from a mountain, where she broke up and all on board were drowned and none gat ashore save Judar. As soon as he landed he fared on inland, till he reached an encampment of Badawin, who questioned him of his case, and he told them he had been a sailor.³ Now there was in camp a merchant, a native of Jeddah, who took pity on him and said to him, " Wilt thou take service with me, O Egyptian, and I will clothe thee and carry thee with me to Jeddah ? " So Judar took service with him and accompanied him to Jeddah, where he showed him much favour. After awhile, his master the merchant set out on a pilgrimage to Meccah, taking Judar with him, and when they reached the city, the Cairene repaired to the Haram temple, to circumambulate the Ka'abah. As he was making the prescribed circuits,⁴ he

¹ Arab "Kawwás," lit. an archer, suggesting *les archers de la Sainte Hermandade*. In former days it denoted a sergeant, an apparitor, an officer who executed magisterial orders. In modern Egypt he became a policeman (*Pilgrimage*, i. 29). As "Cavass" he appears in gorgeous uniform and sword, an orderly attached to public offices and Consulates.

² A purely imaginary King

³ The Bresl. Edit. (ix. 370) here and elsewhere uses the word "Nútiyá" = Nautá, for the common Bahriyah or Malláh

⁴ Arab "Tawáf," the name given to the sets (Ashwát) of seven circuits with the left shoulder presented to the Holy House ; that is walking "widdershins" or "against the sun" ("with the sun" being like the movement of a watch). For the requisites of this rite see *Pilgrimage*, iii. 234.

suddenly saw his friend Abd al-Sannad the Moor doing the like;—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Six Hundred and Eighteenth Night,

She said, It hath reached me, O auspicious King, that Judar, as he was making the circuits, suddenly saw his friend Abd al-Samad also circumambulating; and when the Maghribi caught sight of him, he saluted him and asked him of his state; whereupon Judar wept and told him all that had befallen him. So the Moor carried him to his lodging and entreated him with honour, clothing him in a dress of which the like was not, and saying to him, "Thou hast seen the end of thine ills, O Judar." Then he drew out for him a geomantic figure which showed what had befallen Sálím and Salím, and said to Judar, "Such and such things have befallen thy brothers, and they are now in the King of Egypt's prison; but thou art right welcome to abide with me and accomplish thine ordinances of pilgrimage and all shall be well." Replied Judar, "O my lord, let me go and take leave of the merchant with whom I am and after I will come back to thee." "Dost thou owe money?" asked the Moor, and he answered, "No." Said Abd al-Samad, "Go thou and take leave of him and come back forthright, for bread hath claims of its own from the ingenuous." So Judar returned to the merchant and farewelled him, saying, "I have fallen in with my brother.¹" "Go bring him here," said the merchant, "and we will make him an entertainment." But Judar answered, saying, "He hath no need of that; for he is a man of wealth and hath many servants." Then the merchant gave Judar twenty dinars, saying, "Acquit me of responsibility²"; and he bade him adieu and went forth from him. Presently, he saw a poor man, so he gave him the twenty ducats and returned to the Moor, with whom he abode till they had accomplished the pilgrimage rites, when Abd al-Samad gave him the seal-ring that he had taken from the treasure of Al-Shamardal, saying, "This ring will win thee thy wish, for it enchanteth and hath a servant, by name Al-Ra'ad al-Kásif; so whatever thou hast a mind to of the wants of this world, rub

¹ Arab. "Akh"; brother has a wide signification amongst Moslems and may be used to and of any of the Saving Faith.

² Said by the master when dismissing a servant and meaning, "I have not failed in my duty to thee!" The answer is, "Allah acquit thee thereof!"

this ring and its servant will appear and do all thou biddest him." Then he rubbed the ring before him, whereupon the Jinni appeared, saying, "Adsum, O my lord! Ask what thou wilt and it shall be given thee. Hast thou a mind to people a ruined city or ruin a populous one? to slay a king or to rout a host?" "O Ra'ad," said Abd al-Samad, "this is become thy lord; do thou serve him faithfully." Then he dismissed him and said to Judar, "Rub the ring and the servant will appear; and do thou command him to do whatever thou desirest, for he will not gainsay thee. Now go to thine own country and take care of the ring, for by means of it thou wilt baffle thine enemies: and be not ignorant of its puissance." "O my lord," quoth Judar, "with thy leave, I will set out homewards." Quoth the Maghribi, "Summon the Jinni and mount upon his back; and if thou say to him:--Bring me to my native city this very day, he will not disobey thy commandment." So he took leave of Moor Abd al-Samad and rubbed the ring, whereupon Al-Ra'ad presented himself, saying, "Adsum: ask and it shall be given to thee." Said Judar, "Carry me to Cairo this day"; and he replied, "Thy will be done"; and taking him on his back, flew with him from noon till midnight, when he set him down in the courtyard of his mother's house and disappeared. Judar went in to his mother, who rose weeping, and greeted him fondly, and told him how the King had beaten his brothers and cast them into gaol and taken the two pairs of saddle-bags; which when he heard, it was no light matter to him, and he said to her, "Grieve not for the past; I will show thee what I can do and bring my brothers hither forthright." So he rubbed the ring, whereupon its servant appeared, saying, "Here am I! Ask and thou shalt have." Quoth Judar, "I bid thee bring me my two brothers from the prison of the King." So the Jinni sank into the earth and came not up but in the midst of the gaol where Salim and Salim lay in piteous plight and sore sorrow for the plagues of prison,¹ so that they wished for death, and one of them said to the other, "By Allah, O my brother, affliction is longsome upon us! How long shall we abide in this prison? Death would be relief." As he spoke, behold, the

¹ A Moslem prison is like those of Europe a century ago, to think of it gives goose-skin. Easterns laugh at our idea of penitentiary, and the Arabs of Bombay call it "Al-Bustân" (the Garden) because the court contains a few trees and shrubs. And with them a garden always suggests an idea of Paradise. There are indeed only two efficacious forms of punishment all the world over, corporal for the poor and fines for the rich, the latter being the severer form.

earth opened and out came Al-Ra'ad, who took both up and plunged with them into the earth. They swooned away for excess of fear, and when they recovered, they found themselves in their mother's house and saw Judar seated by her side. Quoth he, "I salute you, O my brothers! you have cheered me by your presence." And they bowed their heads and burst into tears. Then said he, "Weep not, for it was Satan and covetise that led you to do thus. How could you sell me? But I comfort myself with the thought of Joseph, whose brothers did with him even more than ye did with me, because they cast him into the pit." —And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Six Hundred and Nineteenth Night,

She continued, It hath reached me, O auspicious King, that Judar said to his brothers, "How could you do with me thus? But repent unto Allah and crave pardon of Him, and He will forgive you both, for He is the Most Forgiving, the Merciful. As for me, I pardon you and welcome you: no harm shall befall you." Then he comforted them and set their hearts at ease and related to them all he had suffered, till he fell in with Shaykh Abd al-Samad, and told them also of the seal-ring. They replied, "O our brother, forgive us this time, and, if we return to our old ways, do with us as thou wilt." Quoth he, "No harm shall befall you; but tell me what the King did with you." Quoth they, "He beat us, and threatened us with death, and took the two pairs of saddle-bags from us." "Will he not care?" said Judar, and rubbed the ring, whereupon Al-Ra'ad appeared. When his brothers saw him, they were affrighted and thought Judar would bid him slay them; so they fled to their mother, crying, "O our mother, we throw ourselves on thy generosity; do thou intercede for us, O our mother!" And she said to them, "O my sons, fear nothing!" Then said Judar to the servant, "I command thee to bring me all that is in the King's treasury of goods and such; let nothing remain, and fetch the two pairs of saddle-bags he took from my brothers." "I hear and I obey," replied Al-Ra'ad; and disappearing, straightway gathered together all he found in the treasury and returned with the two pairs of saddle-bags and the deposits therein and laid them before Judar, saying, "O my lord, I have left nothing in the treasury." Judar gave the treasure to his mother bidding her

keep it, and laying the enchanted saddle-bags before him, said to the Jinni, "I command thee to build me this night a lofty palace, and overlay it with liquid gold and furnish it with magnificent furniture: and let not the day dawn ere thou be quit of the whole work." Replied he, "Thy bidding shall be obeyed"; and sank into the earth. Then Judar brought forth food, and they ate and took their ease and lay down to sleep. Meanwhile, Al-Ra'ad summoned his attendant Jinn and bade them build the palace. So some of them fell to hewing stones and some to building, whilst others plastered and painted and furnished; nor did the day dawn ere the ordinance of the palace was complete; whereupon Al-Ra'ad came to Judar and said to him, "O my lord, the palace is finished and in best order, an it please thee to come and look on it." So Judar went forth with his mother and brothers and saw a palace, whose like there was not in the whole world; and it confounded all minds with the goodliness of its ordinance. Judar was delighted with it while he was passing along the highway, and withal it had cost him nothing. Then he asked his mother, "Say me, wilt thou take up thine abode in this palace?" and she answered, "I will, O my son," and called down blessings upon him. Then he rubbed the ring and bade the Jinni fetch him forty handsome white hand-maids and forty black damsels and as many Mamelukes and negro slaves. "Thy will be done," answered Al-Ra'ad, and betaking himself with forty of his attendant Genii to Hind and Sind and Persia, snatched up every beautiful girl and boy they saw, till they had made up the required number. Moreover, he sent other four-score, who fetched comely black girls, and forty others brought male chattels and carried them all to Judar's house, which they filled. Then he showed them to Judar, who was pleased with them and said, "Bring for each a dress of the finest." "Ready!" replied the servant. Then quoth he, "Bring a dress for my mother and another for myself, and also for my brothers." So the Jinni fetched all that was needed and clad the female slaves, saying to them, "This is your mistress: kiss her hands and cross her not, but serve her, white and black." The Mamelukes also dressed themselves and kissed Judar's hands; and he and his brothers arrayed themselves in the robes the Jinni had brought them, and Judar became like unto a King and his brothers as Wazirs. Now his house was spacious; so he lodged Sâlim and his slave-girls in one part thereof, and Sâlim and his slave-girls in another, whilst he and his mother took up their abode in the new palace, and each in his own place was like a Sultan. So far concerning them; but as regards the King's Treasurer, thinking

to take something from the treasury, he went in and found it altogether empty, even as saith the poet:—

'Twas as a hive of bees that greatly thrived; * But, when the bee-swarm fled 'twas clean unhived.'

So he gave a great cry and fell down in a fit. When he came to himself, he left the door open and going in to King Shams al-Daulah, said to him, "O Commander of the Faithful,² I have to inform thee that the treasury hath become empty during the night." Quoth the King, "What hast thou done with my moneys which were therein?" Quoth he, "By Allah, I have not done aught with them nor know I what is come of them! I visited the place yesterday and saw it full; but to-day when I went in, I found it clean empty, albeit the doors were locked, the walls were unpierced³ and the bolts⁴ are unbroken; nor hath a thief entered it." Asked the King, "Are the two pairs of saddle-bags gone?" "Yes," replied the Treasurer; whereupon the King's reason flew from his head—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Six Hundred and Twentieth Night,

She said, It hath reached me, O auspicious King, that when the Treasurer informed the King that all in the treasury had been plundered, including the two pairs of saddle-bags, the King's reason flew from his head and he rose to his feet, saying, "Go thou before me." Then he followed the Treasurer to the treasury and he found nothing there, whereat he was wroth with him; and he said to them, "O soldiers! know that my treasury hath been plundered during the night, and I know not who did this deed and dared thus to outrage me, without fear of me." Said they, "How so?" and he replied, "Ask the Treasurer." So they ques-

¹ A pun upon "Khaliyah" (bee-hive) and "Khalīyah" (empty). Khaliyah is properly a hive of bees with a honey-comb in the hollow of a tree-trunk, opposed to Kawwārah, hive made of clay or earth (Al-Hariri; Ass. of Tiflis). There are many other terms, for Arabs are curious about honey. Pilgrimage, iii. 110.

² Lane (iii. 237) supposes by this title that the author referred his tale to the days of the Caliphate. "Commander of the Faithful" was, I have said, the style adopted by Omar in order to avoid the clumsiness of "Caliph" (successor) of the Caliph (Abu Bakr) of the Apostle of Allah.

³ Eastern thieves count four modes of housebreaking (1) picking out burnt bricks; (2) cutting through unbraked bricks. (3) wetting a mud wall; and (4) boring through a wooden wall (Vikram and the Vampire, p. 172).

⁴ Arab. "Zabbat," lit. a lizard (fem) also a wooden lock, the only one used throughout Egypt. An illustration of its curious mechanism is given in Lane (M. E. Introduction).

tioned him, and he answered, saying, "Yesterday I visited the treasury and it was full, but this morning when I entered it I found it empty, though the walls were unpierced and the doors unbroken." They all marvelled at this and could make the King no answer, when in came the Janissary, who had denounced Sálím and Salím, and said to Shams al-Daulah, "O King of the age, all this night I have not slept for that which I saw." And the King asked, "And what didst thou see?" "Know, O King of the age," answered the Kawwás, "that all night long I have been amusing myself with watching builders at work; and, when it was day, I saw a palace ready edified, whose like is not in the world. So I asked about it and was told that Judar had come back with great wealth and Mamelukes and slaves and that he had freed his two brothers from prison, and built this palace, wherein he is as a Sultan." Quoth the King, "Go, look in the prison." So they went thither and not finding Sálím and Salím, returned and told the King, who said, "It is plain now who be the thief; he who took Salím and Salím out of prison it is who hath stolen my moneys." Quoth the Wazir, "O my lord, and who is he?" and quoth the King, "Their brother Judar, and he hath taken the two pairs of saddie-bags; but, O Wazir, do thou send him an Emir with fifty men to seal up his goods and lay hands on him and his brothers, and bring them to me that I may hang them." And he was sore enraged and said, "Ho, off with the Emir at once, and fetch them, that I may put them to death." But the Wazir said to him, "Be thou merciful, for Allah is merciful and hasteth not to punish His servants, whenas they sin against Him. Moreover, he who can build a palace in a single night, as these say, none in the world can vie with him; and verily I fear lest the Emir fall into difficulty for Judar. Have patience, therefore, whilst I devise for thee some device of getting at the truth of the case, and so shalt thou win thy wish, O King of the age." Quoth the King, "Counsel me how I shall do, O Wazir." And the Minister said, "Send him an Emir with an invitation; and I will make much of him for thee and make a show of love for him and ask him of his estate; after which we will see. If we find him stout of heart, we will use sleight with him, and if weak of will, then do thou seize him and do with him thy desire." The King agreed to this and despatched one of his Emirs, Othman bight, to go and invite Judar and say to him, "The King biddeth thee to a banquet"; and the King said to him, "Return not, except with him." Now this Othman was a fool, proud and conceited; so he went forth upon his errand, and when he came

to the gate of Judar's palace, he saw before the door an eunuch seated upon a chair of gold, who at his approach rose not, but sat as if none came near, though there were with the Emir fifty footmen. Now this eunuch was none other than Al-Ra'ad al-Kasif, the servant of the ring, whom Judar had commanded to put on the guise of an eunuch and sit at the palace-gate. So the Emir rode up to him and asked him, "O slave, where is thy lord?" whereto he answered, "In the palace"; but he stirred not from his leaning posture; whereupon the Emir Othman waxed wroth and said to him, "O pestilent slave, art thou not ashamed, when I speak to thee, to answer me, sprawling at thy length, like a gallows-bird?" Replied the eunuch, "Off and multiply not words." Hardly had Othman heard this, when he was filled with rage and drawing his mace¹ would have smitten the eunuch, knowing not that he was a devil; but Al-Ra'ad leapt upon him and taking the mace from him, dealt him four blows with it. Now when the fifty men saw their lord beaten, it was grievous to them; so they drew their swords and ran to slay the slave; but he said, "Do ye draw on us, O dogs?" and rose at them with the mace, and every one whom he smote, he broke his bones and drowned him in his blood. So they fell back before him and fled, whilst he followed them, beating them, till he had driven them far from the palace-gate; after which he returned and sat down on his chair at the door, caring for none.—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Six Hundred and Twenty-first Night,

She said, It hath reached me, O auspicious King, that the eunuch having put to flight the Emir Othman, the King's officer, and his men, till they were driven far from Judar's gate, returned and sat down on his chair at the door, caring for none. But as for the Emir and his company, they returned, discomfited and tunded, to King Shams al-Daulah, and Othman said, "O King of the age, when I came to the palace-gate, I espied an eunuch seated there in a chair of gold and he was passing proud for, when he saw me approach, he stretched himself at full length, albeit he had been

¹ Arab. "Dabbús." The Eastern mace is well known to English collectors; it is always of metal, and mostly of steel, with a short handle like our facetiously called "life-preserver." The head is in various forms, the simplest a ball, smooth and round, or broken into sundry high and angular ridges like a melon, and in select weapons shaped like the head of some animal, bull, etc. See night dcxlv.

sitting in his chair and entreated me contumeliously, neither offered to rise to me. So I began to speak to him and he answered without stirring, whereat wrath gat hold of me and I drew the mace upon him, thinking to smite him. But he snatched it from me and beat me and my men therewith and overthrew us. So we fled from before him and could not prevail against him." At this the King was wroth and said, "Let an hundred men go down to him." Accordingly, the hundred men went down to attack him; but he arose and fell upon them with the mace and ceased not smiting them till he had put them to the rout; when he regained his chair; upon which they returned to the King and told him what had passed, saying, "O King of the age, he beat us and we fled for fear of him." Then the King sent two hundred men against him, but these also he put to the rout, and Shams al-Daulah said to his Minister, "I charge thee, O Wazir, take five hundred men and bring this eunuch in haste, and with him his master Judar and his brothers." Replied the Wazir, "O King of the age, I need no soldiers, but will go down to him alone and unarmed." "Go," quoth the King, "and do as thou seest suitable." So the Wazir laid down his arms and donning a white habit,¹ took a rosary in his hand and set out afoot alone and unattended. When he came to Judar's gate he saw the slave sitting there; so he went up to him and seating himself by his side courteously, said to him, "The Peace be upon thee!" whereto he replied, "And upon thee be the Peace, O mortal! What wilt thou?" When the Wazir heard him say "O mortal!" he knew him to be of the Jinn and quaked for fear; then he asked him, "O my lord, tell me, is thy master Judar here?" Answered the eunuch, "Yes, he is in the palace." Quoth the Minister, "O my lord, go thou to him and say to him:—King Shams al-Daulah saluteth thee and biddeth thee honour his dwelling with thy presence and eat of a banquet he hath made for thee." Quoth the eunuch, "Tarry thou here, whilst I consult him." So the Wazir stood in a respectful attitude, whilst the Marid went up to the palace and said to Judar, "Know, O my

¹ The red habit is a sign of wrath and vengeance, and the Persian Kings like Fath Ali Shah, used to wear it when about to order some horrid punishment, such as the "shakk", in this a man was hung up by his heels and cut in two from the fork downwards to the neck, when a turn of the chopper left that untouched. White robes denoted peace and mercy as well as joy. The "white" hand and "black" hand have been explained. A "white death" is quiet and natural, with forgiveness of sins. A "black death" is violent and dreadful, as by strangulation. A "green death" is robing in rags and patches like a dervish, and a "red death" is by war or bloodshed (A. P., ii. 679). Among the mystics it is the resistance of man to his passions.

lord, that the King sent to thee an Emir and fifty men, and I beat them and drove them away. Then he sent an hundred men and I beat them also; then two hundred, and these also I put to the rout. And now he hath sent thee his Wazir unarmed, bidding thee visit him and eat of his banquet. What sayst thou?" Said Judar, "Go, bring the Wazir hither." So the Marid went down and said to him, "O Wazir, come speak with my lord." "On my head be it," replied he, and going in to Judar, found him seated, in greater state than the King, upon a carpet, whose like the King could not spread, and he was dazed and amazed at the goodness of the palace and its decoration and appointments, which made him seem as he were a beggar in comparison. So he kissed ground before Judar and called down blessings on him; and Judar said to him, "What is thy business, O Wazir?" Replied he, "O my lord, thy friend King Shams al-Daulah saluteth thee with the salam and longeth to look upon thy face; wherefore he hath made thee an entertainment. So say, wilt thou heal his heart and eat of his banquet?" Quoth Judar, "If he be indeed my friend, salute him and bid him come to me." "On my head be it," quoth the Minister. Then Judar, bringing out the ring, rubbed it and bade the Jinns fetch him a dress of the best, which he gave to the Wazir, saying, "Don this dress and go tell the King what I say." So the Wazir donned the dress, the like whereof he had never donned, and returning to the King told him what had passed, and praised the palace and that which was therein, saying, "Judar biddeth thee to him." So the King called out, "Up, ye men; mount your horses and bring me my steed, that we may go to Judar!" Then he and his suite rode off for the Cairene palace. Meanwhile, Judar summoned the Marid and said to him, "It is my will that thou bring me some of the Ifrits at thy command in the guise of guards, and station them in the open square before the palace, that the King may see them and be awed by them; so shall his heart tremble and he shall know that my power and majesty be greater than his." Thereupon Al-Ra'ad brought him two hundred Ifrits of great stature and strength, in the guise of guards, magnificently armed and equipped, and when the King came and saw these tall burly fellows his heart feared them. Then he entered the palace, and found Judar sitting in such state as nor King nor Sultan could even. So he saluted him and made his obeisance to him; yet Judar rose not to him nor did him honour nor said "Be seated," but left him standing,—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Six Hundred and Twenty-second Night,

She said, It hath reached me, O auspicious King, that when the King entered, Judar rose not to him, nor did him honour nor even said "Be seated;" but left him standing,¹ so that fear entered into him and he could neither sit nor go away, and said to himself, "If he feared me, he would not leave me thus unheeded; peradventure he will do me a mischief, because of that which I did with his brothers." Then said Judar, "O King of the age, it beseemeth not the like of thee to wrong the folk and take away their good." Replied the King, "O my lord, deign excuse me, for greed impelled me to this and fate was thereby fulfilled; and were there no offending there would be no forgiving." And he went on to excuse himself for the past and pray to him for pardon and indulgence till he recited amongst other things this poetry:—

O thou of generous seed and true nobility, • Reproach me not for that
which came from me to thee :

We pardon thee if thou have wrought us any wrong, • And if I wrought
the wrong I pray thee pardon me !

And he ceased not to humble himself before him, till he said, "Allah pardon thee!" and bade him be seated. So he sat down and Judar invested him with garments of pardon and immunity, and ordered his brothers spread the table. When they had eaten, he clad the whole of the King's company in robes of honour and gave them largesse; after which he bade the King depart. So he went forth and thereafter came every day to visit Judar and held not his Diwan save in his house: wherefore friendship and familiarity waxed great between them, and they abode thus awhile, till one day the King, being alone with his Minister, said to him, "O Wazir, I fear lest Judar slay me and take the kingdom away from me." Replied the Wazir, "O King of the age, as for his taking the kingdom from thee, have no fear of that, for Judar's present estate is greater than that of the King, and to take the kingdom would be a lowering of his dignity; but if thou fear that he kill thee, thou hast a daughter: give her to him to wife and thou and he will be of one condition." Quoth the King, "O Wazir, be thou intermediary between us and him"; and quoth the Minister, "Do thou invite him to an entertainment and pass the night with him in one of thy saloons. Then bid

¹ This in the East is the way "*pour se faire valoir*"; whilst Europeans would hold it a mere "bit of impudence," aping dignity.

thy daughter don her richest dress and ornaments and pass by the door of the saloon. When he seeth her he will assuredly fall in love with her, and when we know this I will turn to him and tell him that she is thy daughter, and engage him in converse and lead him on, so that thou shalt seem to know nothing of the matter, till he ask her of thee to wife. When thou hast married him to the Princess, thou and he will be as one thing and thou wilt be safe from him; and if he die, thou wilt inherit all he hath, both great and small." Replied the King, "Thou sayst sooth, O my Wazir," and made a banquet and invited thereto Judar, who came to the Sultan's palace and they sat in the saloon in great good cheer till the end of the day. Now the King had commanded his wife to array the maiden in her richest raiment and ornaments and carry her by the door of the saloon. She did as he told her, and when Judar saw the Princess, who had not her match for beauty and grace, he looked fixedly at her and said, "Ah!" and his limbs were loosened; for love and longing and passion and pine were sore upon him; desire and transport gat hold upon him and he turned pale. Quoth the Wazir, "May no harm befall thee, O my lord! Why do I see thee change colour and in suffering?" Asked Judar, "O Wazir, whose daughter is this damsel? Verily she hath enthralled me and ravished my reason." Replied the Wazir, "She is the daughter of thy friend the King; and if she please thee, I will speak to him that he marry thee to her." Quoth Judar, "Do so, O Wazir, and as I live, I will bestow on thee what thou wilt and will give the King whatsoever he shall ask to her dowry; and we will become friends and kinsfolk." Quoth the Minister, "It shall go hard but thy desire be accomplished." Then he turned to the King and said in his ear, "O King of the age, thy friend Judar seeketh alliance with thee and will have me ask of thee for him the hand of thy daughter, the Princess Asiyah; so disappoint me not, but accept my intercession, and what dowry soever thou askest he will give thee." Said the King, "The dowry I have already received, and as for the girl, she is his handmaid; I give her to him to wife and he will do me honour by accepting her." —And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Six Hundred and Twenty-third Night,

She said, It hath reached me, O auspicious King, that when the Wazir whispered the King, "Judar seeketh alliance with

Now when it was the Six Hundred and Twenty-fourth Night,

She continued, It hath reached me, O auspicious King, that when Sâlim said to the officers, "Will ye accept me as your Sultan, otherwise I will rub the ring and the Marid shall slay you all, great and small?" they replied, "We accept thee to King and Sultan." Then he bade bury his brothers and summoned the Diwan; and some of the folk followed the funeral, whilst others forewent him in state procession to the audience-hall of the palace, where he sat down on the throne and they did homage to him as King; after which he said, "It is my will to marry my brother Judar's wife." Quoth they, "Wait till the days of widowhood are accomplished." Quoth he, "I know not days of widowhood nor aught else. As my head liveth, I needs must go in unto her this very night." So they drew up the marriage-contract and sent to tell the Princess Asiyah, who replied, "Bid him enter." Accordingly, he went in to her and she received him with a shew of joy and welcome; but by-and-by she gave him poison in water and made an end of him. Then she took the ring and broke it, that none might possess it thenceforward, and tore up the saddle-bags; after which she sent to the Shaykh al Islam and other great Officers of state, telling them what had passed and saying to them, "Choose you out a King to rule over you." And this is all that hath come down to us of the Story of Judar and his Brethren.¹ But I have also heard, O King, a tale called the

HISTORY OF GHARIB AND HIS BROTHER AJIB.²

THERE was once in olden time a King of might, Kundamir high,

¹ In such case the "Hidâh" would be four months and ten days.

² Not quite true. Weis's German version, from a MS. in the Ducal Library of Sax-Gotha, gives the "Story of Judar of Cairo and Mahmud of Tunis" in a very different form. It has been pleasantly "translated (from the German) and edited" by Mr. W. F. Kirby, of the British Museum, under the title of "The New Arabian Nights" (London: W. Swan Sonnenschein & Co.), and the author kindly sent me a copy. "New Arabian Nights" seems now to have become a fashionable title applied without any signification: such, at least, is the pleasant collection of Nineteenth Century Novelettes, published under that designation by Mr. Robert Louis Stevenson, Chatto and Windus, Piccadilly, 1884.

³ Von Hammer holds this story to be a satire on Arab superstition and the compulsory propagation, the *compelle intrare*, of Al-Islam. Lane (iii. 235) omits it altogether for reasons of his own. I differ with great diffidence from the learned Baron, whose Oriental reading was extensive, but the tale does

who had been a brave and doughty man of war, a Kāhramān,¹ in his day, but was grown passing old and decrepit. Now it pleased Allah to vouchsafe him, in his extreme senility, a son, whom he named Ajīb²—the Wonderful—because of his beauty and loveliness; so he committed the babe to the midwives and wet-nurses and handmaids and serving-women, and they reared him till he was full seven years old, when his father gave him in charge to a divine of his own folk and faith. The priest taught him the laws and tenets of their Misbelief, and instructed him in philosophy and all manner of other knowledge, and it needed but three full-told years ere he was proficient therein, and his spirit waxed resolute and his judgment mature; and he became learned, eloquent and philosophic³; consorting with the wise and disputing with the doctors of the law. When his father saw this of him, it pleased him and he taught him to back the steed and stab with spear and smite with sword, till he grew to be an accomplished cavalier, versed in all martial exercises; and by the end of his twentieth year he surpassed in all things all the folk of his day. But his skill in weapons made him grow up a stubborn tyrant and a devil arrogant, using to ride forth a-hunting and a-chasing amongst a thousand horsemen and to make raids and razzias upon the neighbouring knights, cutting off caravans and carrying away the daughters of Kings and nobles; wherefore many brought complaints against him to his father, who cried out to five of his slaves and when they came, said, "Seize this dog!" So they seized Prince Ajīb and, pinioning his hands behind him, beat him by his father's command till he lost his senses; after which the King imprisoned him in a chamber so dark one might not know heaven from earth or length from breadth; and there he abode two days and a night. Then the Emirs went in to the King and kissing ground between his hands, interceded with him for the Prince, and he released him. So Ajīb bore with his father for ten days,

not seem to justify his explanations. It appears to me simply one of the wilder romances, full of purposeful anachronisms (*e.g.* dated between Abraham and Moses, yet quoting the Koran) and written by someone familiar with the history of Oman. The style, too, is peculiar, in many places so abrupt that much manipulation is required to make it presentable: it suits, however, the rollicking, violent, brigand-like life which it depicts. There is only one incident about the end which justifies Von Hammer's suspicion.

¹ The Persian hero of romance, who converses with the Simurgh or Griffin.

² The word is as much used in Egypt as *wunderbar* in Germany. As an exclamation it is equivalent to "mighty fine!"

³ In modern days used in a bad sense, as a freethinker, etc. So Dalilah the Wily is noted to be a philosopheress.

at the end of which he went in to him as he slept by night and smote his neck. When the day rose, he mounted the throne of his sire's estate and bade his men arm themselves cap-à-pie in steel and stand with drawn swords in front of him and on his right hand and on his left. By-and-by, the Emirs and Captains entered, and finding their King slain and his son Ajib seated on the throne, were confounded in mind and knew not what to do. But Ajib said to them, "O folk, verily ye see what your King hath gained. Whoso obeyeth me, I will honour him; and whoso gainsayeth me, I will do with him that which I did with my sire." When they heard these words they feared lest he do them a mischief; so they replied, "Thou art our King and the son of our King," and kissed ground before him; whereupon he thanked them and rejoiced in them. Then he bade bring forth money and apparel, and clad them in sumptuous robes of honour and showered largesse upon them, wherefore they all loved him and obeyed him. In like manner he honoured the governors of the Provinces and the Shaykhs of the Badawin, both tributary and independent, so that the whole kingdom submitted to him and the folk obeyed him, and he reigned and bade and forbade in peace and quiet for a time of five months. One night, however, he dreamed a dream as he lay slumbering; whereupon he awoke trembling, nor did sleep visit him again till the morning. As soon as it was dawn he mounted his throne and his officers stood before him, right and left. Then he called the oneiromants and the astrologers, and said to them, "Expound to me my dream!" "What was the dream?" asked they; and he answered, "As I slept last night, I saw my father standing before me, and there came forth of him a thing the bigness of a bee, which grew till it became as a mighty lion, with claws like hangers. As I lay wondering at this lo! it ran upon me and smiting me with its claws, rent my belly in sunder; whereupon I awoke startled and trembling. So expound ye to me the meaning of this dream." The interpreters looked one at other; and, after considering, said, "O mighty King, this dream pointeth to one born of thy sire, between whom and thee shall befall strife and enmity, wherein he shall get the better of thee: so be on thy guard against him, by reason of this thy vision." When Ajib heard their words, he said, "I have no brother whom I should fear; so this your speech is mere lying." They replied, "We tell thee naught save what we know"; but he was an-angered with them and lastinadoed them. Then he rose and, going in to the

paternal palace, examined his father's concubines and found one of them seven months gone with child; whereupon he gave an order to two of his slaves, saying, "Take this damsel, ye twain, and carry her to the sea-shore and drown her." So they took her forthright and, going to the sea-shore, designed to drown her, when they looked at her and seeing her to be of singular beauty and loveliness said to each other, "Why should we drown this damsel? Let us rather carry her to the forest and live with her there in rare love-liaise." Then they took her and fared on with her days and nights till they had borne her afar off and had brought her to a bushy forest, abounding in fruit-trees and streams, where they both thought at the same time to win their will of her; but each said, "I will have her first." So they fell out one with the other concerning this, and while so doing a company of blackamoors came down upon them, and they drew their swords and both sides fell to laying on load. The mellay waxed hot with cut and thrust; and the two slaves fought their best; but the blacks slew them both in less than the twinkling of an eye. So the damsel abode alone and wandered about the forest, eating of its fruits and drinking of its founts, till in due time she gave birth to a boy, brown but clean-limbed and comely, whom she named Gharib, the Stranger, by reason of her strangerhood. Then she cut his navel-string and wrapping him in some of her own clothes, gave him to suck, harrowed at heart, and with vitals sorrowing for the estate she had lost and its honour and solace.—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Six Hundred and Twenty-fifth Night,

She said, It hath reached me, O auspicious King, that the damsel abode in the bush harrowed at heart and a-sorrowed; but she suckled her babe albeit she was full of grief and fear for her loneliness. Now behold, one day there came horsemen and footmen into the forest with hawks and hounds and horses laden with partridges and cranes and wild geese and divers and other water-fowl; and young ostriches and hares and gazelles and wild oxen and lynxes and wolves and lions.¹ Presently, these Arabs entered the thicket and came upon the damsel, sitting with her child on

¹ The game is much mixed up after Arab fashion. The "Tufat" is the Siyáh-gosh = Black-ears, of India (*Felis caracal*), the Persian lynx, which gives very good sport with Dachshunds. Lynxes still abound in the thickets near Cairo.

whereupon he returned to the camp in triumph, bearing the head of Al-Hamal on the point of his lance and improvising these couplets :—

I am he who is known on the day of fight, • And the Jinn of earth at my shade take fright :

And a sword have I when my right hand wields, • Death hastens from left on mankind to alight ;

I have eke a lance and who look thereon • See a crescent-head of the liveliest light.¹

And Gharib I'm hight of my tribe the brave • And if few my men I feel naught affright.

Hardly had Gharib made an end of these verses when up came Mardas, who, seeing the slain and the vultures, was sore troubled, and with fluttering heart asked the cause. The youth, after due greetings, related all that had befallen the tribe in his step-sire's absence. So Mardas thanked him and said, "Thou hast well requited our fosterage-pains in rearing thee, O Gharib !" Then he alighted and entered his pavilion, and the men stood about him, all the tribe praising Gharib, and saying, "O our Emir, but for Gharib, not one of the tribe had been saved !" And Mardas again thanked him—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Six Hundred and Twenty-sixth Night,

She said, It hath reached me, O auspicious King, that Mardas, hearing the tribesmen's praises of Gharib, again thanked him for his derring-do. But the youth, when he had delivered Mahdiyah from Al-Hamal whom he slew, was smitten by the shaft of her glances and fell into the nets of her allurements, wherefore his heart could not forget her, and he became drowned in love and longing, and the sweets of sleep forsook him and he had no joy of drink or meat. He would spur his horse up to the mountain-tops, where he would spend the day in composing verses and return at nightfall : and indeed manifest upon him were the signs of

¹ The *Halawin* use javelins or throw-spears of many kinds, especially the prettily-worked *Mizzāk* (Pilgrimage, i. 349) spears for footmen (Shalfah, a bamboo or palm stick with a head about a hand broad), and the knightly lance, a male bamboo some 12 feet long with iron heel and a long tapering point often of open work or Damascened steel, under which are tufts of black ostrich feathers, one or two. I never saw a crescent-shaped head as the text suggests. It is a "Pundonor" not to sell these weapons ; you say, "Give me that article and I will satisfy thee !" After which the Sons of the Sand will haggle over each copper as if you were cheapening a sheep (*Ibid.*, lii. 73).

affection and distraction. He discovered his secret to one of his companions and it became noised abroad in the camp, till it reached the ears of Mardas, who thundered and lightened and rose up and sat down and snarked and snorted and reviled the sun and the moon, saying, "This is the reward of him who reareth the sons of adultery! But except I kill Gharib I shall be put to shame.¹" Then he consulted one of the wise men of his tribe, and after telling his secret, took counsel with him of killing the youth. Quoth the elder, "O Emir, 'twas but yesterday that he freed thy daughter from captivity. If there be no help for it but thou must slay him, let it be by the hand of another than thyself, so none of the folk may misdoubt of thee." Quoth Mardas, "Advise me how I may do him die, for I look to none but to thee for his death." "O Emir," answered the other, "wait till he go forth to hunt and chase, when do thou take an hundred horse and lie in wait for him in some cave till he pass, then fall upon him unawares and cut him in pieces, so shalt thou be quit of his reproach." Said Mardas, "This should serve me well"; and chose out an hundred and fifty of his furious knights and Amalekites² whom he lessoned to his will. Then he watched Gharib, till one day he went forth to hunt and rode far away amongst the dells and hills; whereupon Mardas followed him with his men, ill-omened wights, and lay in wait for him by the way against he should return from the chase that they might sally forth and slay him. But as they lay in ambush among the trees, behold there fell upon them five hundred true Amalekites, who slew sixty of them and made four score and ten prisoners and trussed up Mardas

¹ The shame was that Gharib had seen the girl and had fallen in love with her beauty: instead of applying for her hand in recognised form. These punctilios of the desert are peculiarly nice and tetchy; nor do strangers readily realise them.

² The Arabs derive these Noachidæ from Imlik, great grandson of Shem, who after the confusion of tongues settled at Sana'a, then moved North to Meccah and built the fifth Ka'abah. The dynastic name was Arkam, M. C. de Perceval's "Arcam," which he would identify with Rekem (Numbers xxxi. 8). The last Arkam fell before an army sent by Moses to purge the Holy Land (Al-Hijaz) of idolatry. Commentators on the Koran (chapt. vii.) call the Pharaoh of Moses Al-Walid and derive him from the Amalekites: we have lately ascertained that this Mene-Ptah was of the Shepherd-Kings, and thus, according to the older Moslems, the Hyksos were of the seed of Imlik. (Pilgrimage, ii. 116; and iii. 190.) In Syria they fought with Joshua, son of Nun. The tribe, or rather nationality, was famous and powerful: we know little about it, and I may safely predict that when the Amalekite country shall have been well explored, it will produce monuments second in importance only to the Hittites. "A nomadic tribe which occupied the peninsula of Sinai," (Smith's Dict. of the Bible) is peculiarly superficial, even for that most superficial of books.

with his arms behind his back. Now the reason of this was that when Gharib put Al-Hamal and his men to the sword, the rest fled and ceased not flying till they reached their lord's brother and told him what had happened, whereat his Doom-day rose and he gathered together his Amalekites and choosing out five hundred cavaliers, each fifty ells high¹ set out with them in quest of blood-revengement for his brother. By the way he fell in with Mardas and his companions, and there happened between them what happened; after which he bade his men alight and rest, saying, "O folk, the idols have given us an easy blood-wreak; so guard ye Mardas and his tribesmen, till I carry them away and do them die with the foulest of deaths." When Mardas saw himself a prisoner he repented of what he had done and said, "This is the reward of rebelling against the Lord!" Then the enemy passed the night rejoicing in their victory, whilst Mardas and his men despaired of life and made sure of doom. So far concerning them; but as regards Sahim al-Layl, who had been wounded in the fight with Al-Hamal, he went in to his sister Mahdiah, and she rose to him and kissed his hands, saying, "May thy two hands ne'er wither nor thine enemies have occasion to be blither! But for thee and Gharib, we had not escaped captivity among our foes. Know, however, O my brother, that thy father hath ridden forth with an hundred and fifty horse, purposing to slaughter Gharib; and thou wottest it would be sore loss and foul wrong to slay him, for that it was he who saved your shame and rescued your good." When Sahim heard this the light in his sight became night, he donned his battle-harness; and mounting steed, rode for the place where Gharib was a-hunting. He presently came up with him and found that he had taken great plenty of game; so he accosted him and saluted him and said, "O my brother, why didst thou go forth without telling me?" Replied Gharib, "By Allah, naught hindered me but that I saw thee wounded and thought to give thee rest." Then said Sahim, "O my brother, beware of my sire!" and told him how Mardas was abroad with an hundred and fifty men, seeking to slay him. Quoth Gharib, "Allah shall cause his treason to cut his own throat." Then the brothers set out campwards, but night overtook them by the way and they rode on in the darkness, till they drew near the Wady wherein the enemy lay and heard the neighing of steeds in the gloom; whereupon said Sahim, "O my brother, my father and his men are ambushed in yonder valley; let us flee from it." But Gharib

¹ The Amalekites were giants and lived 500 years (Pilgrimage, *loc. cit.*).

dismounted and throwing his bridle to his brother, said to him, "Stay in this stead till I come back to thee." Then he went on till he drew in sight of the folk, when he saw that they were not of his tribe and heard them naming Mardas and saying, "We will not slay him save in his own land." Wherefore he knew that nuncle Mardas was their prisoner, and said, "By the life of Mahdiah, I will not depart hence till I have delivered her father, that she may not be troubled!" Then he sought and ceased not seeking till he hit upon Mardas and found him bound with cords; so he sat down by his side and said to him, "Heaven deliver thee, O uncle, from these bonds and this shame!" When Mardas saw Gharib his reason fled, and he said to him, "O my son, I am under thy protection: so deliver me in right of my fosterage of thee!" Quoth Gharib, "If I deliver thee, wilt thou give me Mahdiah?" Quoth the Emir, "O my son, by whatso I hold sacred, she is thine to all time!" So he loosed him, saying, "Make for the horses, for thy son Sahim is there"; and Mardas crept along like a snake till he came to his son, who rejoiced in him and congratulated him on his escape. Meanwhile Gharib unbound one after another of the prisoners, till he had freed the whole ninety and they were all far from the foe. Then he sent them their weapons and war-horses, saying to them, "Mount ye and scatter yourselves round about the enemy and cry out, Ho, sons of Kahtan! And when they awake, do ye remove from them and encircle them in a thin ring."¹ So he waited till the last and third watch of the night, when he cried out,² "Ho, sons of Kahtan!" and his men answered in like guise, crying, "Ho, sons of Kahtan!" as with one voice; and the mountains echoed their slogan, so that it seemed to the raiders as though the whole tribe of Banu Kahtan were assailing them; wherefore they all snatched up their arms and fell upon one another—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Six Hundred and Twenty-seventh Night,

She said, It hath reached me, O auspicious King, that when the raiders³ awoke from sleep and heard Gharib and his men crying

¹ His men being ninety against five hundred.

² Arab. "Kaum" (pron. Gúm) here = a razzia, afterwards = a tribe. Relations between Badawi tribes are of three kinds; (1) Asháb, allies offensive and defensive, friends who intermarry; (2) Kimán (plur. of Kaum) when the blood-feud exists, and (3) Akhwan = brothers. The last is a complicated affair; "A'háwá" or brotherhood denotes the tie between patron and client (a noble

out, "Ho, sons of Kahtan!" they imagined that the whole tribe was assailing them; wherefore they snatched up their arms and fell one upon other with mighty slaughter. Gharib and his men held aloof, and they fought one another till daybreak, when Gharib and Mardas and their ninety warriors came down upon them and killed some of them and put the rest to flight. Then the Banu Kahtan took the horses of the fugitives and the weapons of the slain and returned to their tribal camp, whilst Mardas could hardly credit his deliverance from the foe. When they reached the encampment, the stay-at-home folk all came forth to meet them and rejoiced in their safe return. Then they alighted and betook them to their tents; and all the youths of the tribe flocked to Gharib's stead and great and small saluted him and did him honour. But when Mardas saw this and the youths encircled his step-son he waxed more jealous of Gharib than before and said to his kinsfolk, "Verily, hatred of Gharib groweth on my heart, and what irketh me most is that I see these flocking about him! And to-morrow he will demand Mahdiyah of me." Quoth his confidant, "O Emir, ask of him somewhat he cannot avail to do." This pleased Mardas, who passed a pleasant night and on the morrow, as he sat on his stuffed carpet, with the Arabs about him, Gharib entered, followed by his men and surrounded by the youth of the tribe, and kissed ground before Mardas who, making a show of joy, rose to do him honour and seated him beside himself. Then said Gharib, "O uncle, thou madest me a promise; do thou fulfil it." Replied the Emir, "O my son, she is thine to all time; but thou lackest wealth." Quoth Gharib, "O uncle, ask of me what thou wilt, and I will fall upon the Emirs of the Arabs in their houses and on the Kings in their towns and bring thee fee¹ enough to fence the land from East to West." "O my son," quoth Mardas, "I have sworn by all the Idols that I would not give Mahdiyah save to him who should take my blood-wite of mine enemy and do away my reproach." "O uncle," said Gharib, "tell me with which of the Kings thou hast a feud, that I may go to him and break his throne upon his pate." "O my son," replied Mardas,

and an ignoble tribe: or between the stranger and the tribe which claims an immemorial and unalienable right to its own lands. Hence a small fee (Al-Riskah) must be paid, and the traveller and his beast become "dakhil," or entitled to brother help. The guardian is known in the West as Rafik; Rabi'a in Eastern Arabia; Ghafir in "Sinai"; amongst the Somal, Abbán, and with the Gallas Mogásá. Further details are given in Pilgrimage, iii. 85-87.

¹ Arab "Mál," here = Hadawi money, flocks and herds, our "fee" from lion, vich, cattle: as pecunia from pecus, etc., etc.

"I once had a son, a champion of champions, and he went forth one day to chase and hunt with an hundred horse. They fared on from valley to valley, till they had wandered far away amongst the mountains and came to the Wady of Blossoms and the Castle of Hám bin Shays bin Shaddád bin Khalad. Now in this place, O my son, dwelleth a black giant, seventy cubits high, who fights with trees from their roots upturn; and when my son reached his Wady, the tyrant sallied out upon him and his men and slew them all, save three braves, who escaped and brought me the news. So I assembled my champions and fared forth to fight the giant, but could not prevail against him; wherefore I was baulked of my revenge and swore that I would not give my daughter in marriage save to him who should avenge me of my son." Said Gharib, "O uncle, I will go to this Amalekite and take the wreak of thy son on him with the help of Almighty Allah." And Mardas answered, saying, "O Gharib, if thou get the victory over him, thou wilt gain of him such booty of wealth and treasures as fires may not devour." Cried Gharib, "Swear to me before witnesses thou wilt give me her to wife, so that with heart at ease I may go forth to find my fortune." Accordingly, Mardas swore this to him and took the elders of the tribe to witness; whereupon Gharib fared forth, rejoicing in the attainment of his hopes, and went in to his mother, to whom he related what had passed. "O my son," said she, "know that Mardas hateth thee and doth but send thee to this mountain to bereave me of thee; then take me with thee and let us depart the tents of this tyrant." But he answered, "O my mother, I will not depart hence till I win my wish and foil my foe." Thereupon he slept till morning arose with its sheen and shone, and hardly had he mounted his charge when his friends, the young men, came up to him; two hundred stalwart knights armed cap-à-pie and cried out to him, saying, "Take us with thee; we will help thee and company thee by the way." And he rejoiced in them and cried, "Allah requite you for us with good!" adding, "Come, my friends, let us go." So they set out and fared on the first day and the second day till evening, when they halted at the foot of a towering mount and baited their horses. As for Gharib, he left the rest and walked on into that mountain, till he came to a cave whence issued a light. He entered and found, at the higher facing end of the cave a Shaykh, three hundred and forty years old, whose eyebrows overhung his eyes and whose mustachioes hid his mouth. Gharib at this sight was filled with awe and veneration, and the hermit said to him, "Methinks thou

art of the idolaters, O my son, stone-worshipping¹ in the stead of the All-powerful King, the Creator of Night and Day and of the sphere rolling on her way." When Gharib heard his words, his side muscles quivered and he said, "O Shaykh, where is this Lord of whom thou speakest, that I may worship him and take my fill of his sight?" Replied the Shaykh, "O my son, this is the Supreme Lord, upon Whom none may look in this world. He seeth and is not seen. He is the Most High of aspect and is present everywhere in His works. He it is who maketh all the made and ordereth time to vade and fade; He is the Creator of men and Jin, and sendeth the Prophets to guide His creatures into the way of right. Whoso obeyeth Him, He bringeth into heaven, and whoso gainsayeth Him, He casteth into hell." Asked Gharib, "And how, O uncle, saith whoso worshippeth this puissant Lord who over all hath power?" "O my son," answered the Shaykh, "I am of the tribe of *Ád*, which were transgressors in the land and believed not in Allah. So He sent unto them a Prophet named *Húd*, but they called him liar, and he destroyed them by means of a deadly wind; but I believed, together with some of my tribe, and we were saved from destruction.² Moreover, I was present with the tribe of *Thamúd* and saw what befell them with their Prophet *Sálih*. After *Sálih*, the Almighty sent a prophet, called Abraham the Friend,³ to *Nimrod* son of *Canaan*, and there befell what befell between them. Then my companions died in the Saving Faith, and I continued in this cave to serve Allah the Most High, who provideth my

1 The litholatriy of the old Arabs is undisputed: *Manát*, the goddess-idol, was a large rude stone and when the Meccans sent out colonies these carried with them stones of the Holy Land to be set up and worshipped like the *Ka'abah*. I have suggested (*Pilgrimage*, iii. 159) that the famous Black Stone of Meccah, which appears to me a large aerolite, is a remnant of this worship and that the tomb of Eve near Jeddah was the old "*Sakhráh tawilah*," or Long Stone (*Ibid.*, in 388). Jeddah is now translated the grandmother, alluding to Eve, a myth of late growth: it is properly Juddah—a plain lacking water.

2 The First Adites, I have said, did not all perish: a few believers retired with the prophet *Hud* (*Heber*?) to *Hazramaut*. The Second Adites, who had *Márib* of the Dam for capital and *Lukman* for king, were dispersed by the Flood of *Al-Yaman*. Their dynasty lasted a thousand years, the exodus taking place, according to *De Sacy*, in A.D. 150-170 or shortly after A.D. 100 (*C. de l'erceval*), and was overthrown by *Ya'arub bin Kahlán*, the first Arabist, see night *dcxv*.

3 This title has been noticed: it suggests the "Saint Abraham" of our mediæval travellers. Every great prophet has his agnomen: Adam the Pure (or Elect) of Allah; Noah the *Nájiy* (or saved) of Allah; Moses (*Kalim*) the Speaker with Allah; Jesus the *Rúh* (Spirit, breath) or *Kalám* (the word) of Allah. For Mohammed's, see *Al-Busiri's* Mantle-poem, vv. 31-58.

daily bread without my taking thought." Quoth Gharib, "O uncle, what shall I say, that I may become of the troop of this mighty Lord?" "Say," replied the old man:—"There is no god but *the* God and Abraham is the Friend of God." So Gharib embraced the Faith of Submission¹ with heart and tongue, and the Shaykh said to him, "May the sweetness of belief and devotion be stablished in thy heart!" Then he taught him somewhat of the Biblical ordinances and scriptures of Al-Islam, and said to him, "What is thy name?" and he replied, "My name is Gharib." Asked the old man, "Whither art thou bound, O Gharib?" So he told him all his history, till he came to the mention of the Ghúl of the Mountain whom he sought,—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Six Hundred and Twenty-eighth Night,

She said, It hath reached me, O auspicious King, that when Gharib became a Moslem and told the Shaykh his past, from first to last, till he came to the mention of the Mountain-Ghul whom he sought, the old man asked him, "O Gharib, art thou mad that thou goest forth against the Ghul of the Mountain single handed?" and he answered, "O my lord, I have with me two hundred horse." "O Gharib," rejoined the hermit, "hadst thou ten thousand riders yet shouldest thou not prevail against him, for his name is *The-Ghul-who-eateth-men-we-pray-Allah-for-safety*, and he is of the children of Ham. His father's name was Hindi, who peopled Hind and named it, and he left this son after him, whom he called Sa'adán, the Ghul. Now the same was, O my son, even in his sire's lifetime, a cruel tyrant and a rebellious devil and had no other food than flesh of the sons of Adam. His father when about to die forbade him from this, but he would not be forbidden and he redoubled in his frowardness, till Hindi banished him and drove him forth the Land of Hind, after battles and sore travail. Then he came to this country and fortifying himself herein, established his home in this place, whence he is wont to sally forth and cut the road of all that come and go, presently returning to the valley he haunteth. Moreover, he hath begotten five sons, warlike warlocks, each one of whom will do battle with a thousand braves, and he hath flocked the valley with his booty

¹ Koran (chapt. iii. 17). "Verily the true religion in the sight of Allah is Islam," i.e. resigning or devoting myself to the Lord, with a suspicion of "Salvation" conveyed by the root Salima, he was safe.

of treasure and goods besides horses and camels and cattle and sheep. Wherefore I fear for thee from him; so do thou implore Almighty Allah to further thee against him by the Tahlil, the formula of Uniry, and when thou drivest at the Infidels, cry:—God is most Great! for, saying,—There is no god but *the* God! confoundeth those who misbelieve." Then the Shaykh gave him a steel mace, an hundred pounds in weight, with ten rings which clashed like thunder whenas the wielder brandished it, and a sword forged of a thunderbolt,¹ three ells long and three spans broad, wherewith if one smote a rock, the stroke would cleave it in sunder. Moreover he gave him a hauberk and target and a book and said to him, "Return to thy tribe and expound unto them Al-Islam." So Gharib left him, rejoicing in his new Faith, and fared till he found his companions, who met him with salams, saying, "What made thee tarry thus?" Whereupon he related to them that which had befallen him and expounded to them Al-Islam, and they all islamised. Early next morning, Gharib mounted and rode to the hermit to farewell him, after which he set out to return to his camp when behold, on his way, there met him a horseman cap-à-pie armed so that only his eyes appeared, who made at him, saying, "Doff what is on thee, O scum⁴ of the Arabs; or I will do thee die!" Therewith Gharib drove at him and there befell between them a battle such as would make a new-born child turn grey and melt the flinty rock with its sore affray; but presently the Badawi did off his face-veil, and lo! it was Gharib's half-brother Sahim al-Layl. Now the cause of his coming thither was that when Gharib set out in quest of the Mountain Ghul, Sahim was absent, and on his return, not seeing his brother, he went in to his mother, whom he found weeping. He asked the reason of her tears and she told him what had happened of his brother's journey, whereupon, without allowing himself aught of rest, he donned his war-gear, and mounting, rode after Gharib, till he overtook him and

¹ Arab "Sā'kah," which is supposed to be a stone. The allusion is to Antar's sword, "Dhāmi," made of a stone, black, brilliant, and hard as a rock (an aerolite), which had struck a camel on the right side and had come out by the left. The blacksmith made it into a blade three feet long by two spans broad, a kind of falchion or chopper, cased it with gold and called it Dhāmi (the "Trenchant") from its sharpness. But he said to the owner:—

The sword is trenchant, O son of the Ghalib clan,

Trenchant in sooth, but where is the sworder-man?

Whereupon the owner struck off the maker's head, a most satisfactory answer to all but one.

² Arab "Kutā'ah"; lit. a bit cut off, fragment, nail-paring, and here *an diminutive*. I have described this scene in *Pilgrimage*, iii. 68. Latro often says, "Thy gear is wanted by the daughter of my paternal uncle" (wife), and thus parades his politeness by asking in a lady's name.

there befell between them what befell. When, therefore, Sahim discovered his face, Gharib knew him and saluted him, saying, "What moved thee to do this?" Quoth Sahim, "I had a mind to measure myself with thee in the field and make trial of my lustihood in cut and thrust." Then they rode together and on the way Gharib expounded Al-Islam to Sahim, who embraced the Faith; nor did they cease riding till they were hard upon the valley. Meanwhile, the Mountain-Ghul espied the dust of their horses' feet and said to his sons, "O my sons, mount and fetch me yonder loot." So the five took horse and made for the party. When Gharib saw the five Amalekites approaching, he plied shovel-iron upon his steed's flank and cried out, saying, "Who are ye, and what is your race and what do ye require?" Whereupon Falhún bin Sa'adan, the eldest of the five, came out and said, "Dismount ye and bind one another,¹ and we will drive you to our father, that he may roast various of you and boil various, for it is long since he has tasted the flesh of Adam-son." When Gharib heard these words he drove at Falhun, shaking his mace, so that the rings rang like the roaring thunder and the giant was confounded. Then he smote him a light blow with the mace between the shoulders, and he fell to the ground like a tall-trunked palm-tree; whereupon Sahim and some of his men fell upon him and pinioned him: then, putting a rope about his neck, they haled him along like a cow. Now when his brothers saw him a prisoner, they charged home upon Gharib, who took three² of them captive and the fifth fled back to his sire, who said to him, "What is behind thee and where are the brothers of thee?" Quoth he, "Verily, a beardless youth, forty cubits high, hath taken them prisoner." Quoth Sa'adan, "May the sun pour no blessing on you!" and going down from his hold, tore up a huge tree, with which he went in quest of Gharib and his folk; and he was on foot, for that no horse might carry him, because of the bigness of his body. His son followed him and the twain went on till they came up with Gharib and his company, when the Ghul fell upon them, without word said, and slew five men with his club. Then he made at Sahim and struck at him with his tree but Sahim avoided the blow and it fell harmless; whereat Sa'adan was wroth and throwing down the weapon, sprang upon Sahim and caught him in his pounces as the sparrow-hawk catcheth up

¹ As will appear, the two brothers were joined by a party of horsemen.

² "Four" says the Mac. Edit., forgetting Falhun with characteristic inconsequence.

the sparrow. Now when Gharib saw his brother in the Ghul's clutches, he cried out, saying, "Allaho Akbar—God is most Great! Oh the favour of Ibrahim the Friend, the Muhammad,¹ the Blessed One (whom Allah keep and assain!)"—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Six Hundred and Twenty-ninth Night,

She continued, It hath reached me, O auspicious King, that when Gharib saw his brother in the clutches of the Ghul, he cried out, saying, "Oh the favour of Ibrahim, the Friend, the Blessed one (whom Allah keep and assain!)" and drove his charger at Sa'adan, shaking his mace, till the rings loud rang. Then he cried out again, "God is most Great!" and smote the Ghul on the flat of the ribs with his mace, whereupon he fell to the ground insensible, and loosed his grip on Sahim; nor did he come to himself ere he was pinioned and shackled. When his son saw this, he turned and fled; but Gharib drove steed after him, and smiting him with his mace between the shoulders threw him from his horse. So they bound him with his father and brethren and haltering them with ropes, haled them all six along like baggage-camels, till they reached the Ghul's castle, which they found full of goods and treasures and things of price; and there they also came upon twelve hundred Ajamis, men of Persia, bound and shackled. Gharib sat down on Sa'adan's chair, which had aforetime belonged to Sásá² bin Shays bin Shaddad bin Ad, causing Sahim to stand on his right and his companions on his either hand, and sending for the Ghul of the Mountain, said to him, "How findest thou thyself, O accursed?" Replied Sa'adan, "O my lord, in the sorriest of plights for abasement and mortification; my sons and I, we are bound with ropes like camels." Quoth Gharib, "It is my will that you enter my faith, the faith Al-Islam hight, and acknowledge the Unity of the All-knowing King whose All-might created Light and Night and every thing,—there is no god but He, the Requiring King!—and confess the mission and prophethood of Abraham the

¹ Muhammad (the deserving great praise) is the name used by men; Ahmad (more laudable) by angels, and Mahmūd (praised) by devils. For a similar play upon the name, "Allah, Allah, Muhammad ast" (God is God the praiseworthy), see *Dabistan*, ii. 416

² The Mac Edit. here gives "Sás," but elsewhere "Sásá," which is the correct form.

Friend (upon whom be the Peace!).” So the Ghul and his sons made the required profession after the goodliest fashion, and Gharib bade loose their bonds; whereupon Sa’adan wept and would have kissed his feet, he and his sons: but Gharib forbade them and they stood with the rest who stood before him. Then said Gharib, “Harkye, Sa’adan!” and he replied, “At thy service, O my lord!” Quoth Gharib, “What are these captives?” “O my lord,” quoth the Ghul, “these are my game from the land of the Persians and are not the only ones.” Asked Gharib, “And who is with them?” and Sa’adan answered, “O my lord, there is with them the Princess Fakhr Táj, daughter of King Sabúr of Persia,¹ and an hundred damsels like moons.” When Gharib heard this, he marvelled and said, “O Emir, how came ye by these?” Replied Sa’adan, “I went forth one night with my sons and five of my slaves in quest of booty, but finding no spoil in our way, we dispersed over wilds and wolds and fared on, hoping we might happen on somewhat of prey and not return empty-handed, till we found ourselves in the land of the Persians. Presently, we espied a dust-cloud, and sent on to reconnoitre one of our slaves who was absent a while, and presently returned and said:—O my lord, this is the Princess Fakha Taj, daughter of Sabur, King of the Persians, Turcomans, and Medes; and she is on a journey, attended by two thousand horse. Quoth I,—Thou hast gladdened us with good news! We could have no finer loot than this. Then I and my sons fell upon the Persians and slew of them three hundred men and took the Princess and twelve hundred cavaliers prisoners, together with all that was with her of treasure and riches and brought them to this our castle.” Quoth Gharib, “Hast thou offered any violence to the Princess Fakhr Taj?” Quoth Sa’adan, “Not I, as thy head liveth and by the virtue of the Faith I have but now embraced!” Gharib replied,

¹ Sapor the Second (A.D. 310-330) was compelled to attack the powerful Arab hordes of Oman, most of whom, like the Tayy, Aus, and Khazraj, the Banu Nabháan and the Hináwi left Al-Yaman A.D. 100-170, and settled in the north and north-east of Al-Najd. This great exodus and dispersion of the tribes was caused, as has been said, by the bursting of the Dam of Márib originally built by Abd al-Shams Sabá, father of Himyar. These Yamanian races were plunged into poverty and roamed northwards, planting themselves among the Arabs of Ma’add, son of Adnán. Hence the kingdom of Ghassan in Syria whose phylarchs under the Romans (*i.e.* Greek Emperors of Constantinople) controlled Palestine Tertia, the Arabs of Syria and Palestine; and the kingdom of Hírah, whose Lakhmite Princes, dependent upon Persia, managed the Arabs of the Euphrates, Oman, and Al-Bahrayn. The Ma’addites still continued to occupy the central plateau of Arabia, a feature analogous with India “above the Ghauts.”

"It was well done of thee, O Sa'adan, for her father is King of the world, and doubtless he will despatch troops in quest of her and lay waste the dwellings of those who took her. And whoso looketh not to issue and end hath not Fate to friend. But where is the damsel?" Said Sa'adan, "I have set apart a pavilion for her and her damsels"; and said Gharib, "Show me her lodging," whereto Sa'adan rejoined, "Hearkening and obedience!" So he carried him to the pavilion, and there he found the Princess mournful and cast down, weeping for her former condition of dignity and delight. When Gharib saw her, he thought the moon was near him and magnified Allah, the All-hearing, the All-seeing. The Princess also looked at him and saw him a princely cavalier, with valour shining from between his eyes and testified for him and not against him; so she rose and kissed his hands, then fell at his feet, saying, "O hero of the age, I am under thy protection; guard me from this Ghul, for I fear lest he do away my virginity and after devour me. So take me to serve thine hand-maidens." Quoth Gharib, "Thou art safe and thou shalt be restored to thy father and the seat of thy worship." Whereupon she prayed that he might live long and have advancement in rank and honour. Then he bade unbind the Persians and turning to the Princess, said to her. "What brought thee forth of thy palace to the wilds and wastes, so that the highway robbers made prize of thee?" She replied, "O my lord, my father and all the people of his realm, Turks and Daylamites, are Magians, fire worshipping, and not the All-powerful King. Now in our country is a monastery called the Monastery of the Fire, whither every year the daughters of the Magians and worshippers of the Fire resort at the time of their festival and abide there a month, after which they return to their houses. So I and my damsels set out as of wont, attended by two thousand horse, whom my father sent with me to guard me, but by the way this Ghul came out against us and slew some of us, and taking the rest captive, imprisoned us in this hold. This, then, is what befell me, O valiant champion, whom Allah guard against the shifts of Time!" And Gharib said, "Fear not; for I will bring thee to thy palace and the seat of thy honours." Wherefore she blessed him and kissed his hands and feet. Then he went out from her, after having commanded to treat her with respect, and slept till morning, when he made the Wuzu-ablution and prayed a two-bow prayer, after the rite of our father Abraham the Friend (upon whom be the Peace!), whilst the Ghul and his sons and Gharib's company all did the like after him. Then he turned to the Ghul and said to him, "O

Sa'adan, wilt thou not show me the Wady of Blossoms¹?" "I will, O my lord," answered he. So Gharib and his company and Princess Fakhr Taj and her maidens all rose and went forth, whilst Sa'adan commanded his slaves and slave-girls to slaughter and cook and make ready the morning-meal and bring it to them among the trees. For the Giant had an hundred and fifty hand-maids and a thousand chattels to pasture his camels and oxen and sheep. When they came to the valley, they found it beautiful exceedingly and passing all degree; and birds on tree sang joyously and the mocking nightingale trilled out her melody, and the cushat filled with her moan the mansions made by the Deity, —And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Six Hundred and Thirtieth Night,

She said, It hath reached me, O auspicious King, that when Gharib and his merry men, and the Giant and his tribe, reached the Wady of Blossoms, they found birds flying free; the cushat filling with her moan the mansions made by the Deity, the bulbul singing as if 'twere human harmony, and the merle, whom to describe tongue faileth utterly; the turtle, whose plaining maddens men for love-ecstasy, and the ringdove, and the popinjay answering her with fluency. There also were trees laden with all manner of fruitery, of each two kinds²; the pomegranate, sweet and sour upon branches growing luxuriantly, the almond-apricot,³ the camphor-apricot⁴ and the almond Khorasan hight; the plum, with whose branches the boughs of the myrobalan were entwined tight; the orange, as it were a cresset flaming light, the shaddock weighed down with heavy freight; the lemon, that cures lack of appetite, the citron against jaundice of sovereign might, and the date, red and yellow-bright,

¹ I have described (Pilgrimage, i. 370) the grisly spot which a Badawi will dignify by the name of Wady al-Ward = Vale of Roses.

² Koran, xiii. 3, "Of every fruit two different kinds," i.e. large and small, black and white, sweet and sour.

³ A graft upon an almond-tree, which makes its kernel sweet and gives it an especial delicacy of flavour. See Russell's (excellent) Natural History of Aleppo, p. 21.

⁴ So called from the flavour of the kernel; it is well-known at Damascus, where a favourite fruit is the dried apricot with an almond by way of kernel. There are many preparations of apricots, especially the "Mare's skin" (jild al-faras or Kamar al-din), a paste folded into sheets and exactly resembling the article from which it takes a name: it is dissolved in water and eaten as a relish with bread or biscuit (Pilgrimage, i. 289).

the especial handiwork of Allah the Most High. Of the like of this place saith the enamoured poet :—

When its birds in the lake make melody, • The lorn lover yearneth its sight to see :

'Tis as Eden breathing a fragrant breeze, • With its shade and fruits and rills flowing free.

Gharib marvelled at the beauty of that Wady and bade them set up there the pavilion of Fakhr Taj the Chosroite ; so they pitched it among the trees and spread it with rich tapestries. Then he sat down and the slaves brought food and they ate their sufficiency ; after which quoth Gharib, "Harkye, Sa'adan !" and quoth he, "At thy service, O my lord." "Hast thou aught of wine ?" asked Gharib, and Sa'adan answered, "Yes, I have a cistern full of old wine." Said Gharib, "Bring us some of it." So Sa'adan sent ten slaves, who returned with great plenty of wine, and they ate and drank and were mirthful and merry. And Gharib bethought him of Mahdiyah and improvised these couplets :—

I mind our union days when ye were nigh, • And flames my heart with love's consuming fire.

By Allah, ne'er of will I quitted you ; • But shifts of Time from you compelled me go :

Peace and fair luck and greetings thousand-fold • To you, from exiled lover's pining woe.

They abode eating and drinking and taking their pleasure in the valley for three days, after which they returned to the castle. Then Gharib called Sahim and said to him, "Take an hundred horse and go to thy father and mother and thy tribe, the Banu Kahtan, and bring them all to this place, here to pass the rest of their days, whilst I carry the Princess of Persia back to her father. As for thee, O Sa'adan, tarry thou here with thy sons till I return to thee." Asked Sa'adan, "And why wilt thou not carry me with thee to the land of the Persians ?" and Gharib answered, "Because thou stolest away King Sabur's daughter, and if his eye fall on thee, he will eat thy flesh and drink thy blood." When the Ghul heard this, he laughed a loud laugh, as it were the pealing thunder, and said, "O my lord, by the life of my head, if the Persians and Medes united against me, I would make them quaff the cup of annihilation." Quoth Gharib, "'Tis as thou sayest¹ ; but tarry thou here in fort till I return to

1 "Anta Kamá takúl" = the vulgarst Cairene.

thee"; and quoth the Ghul, "I hear and I obey." Then Sahim departed with his comrades of the Banu Kahtan for the dwelling-places of their tribe, and Gharib set out with Princess Fakhr Taj and her company, intending for the cities of Sabur, King of the Persians. Thus far concerning them; but as regards King Sabur, he abode awaiting his daughter's return from the Monastery of the Fire, and when the appointed time passed by and she came not, flames raged in his heart. Now he had forty Wazirs, whereof the oldest, wisest and chiefest was hight Daydán: so he said to him, "O Minister, verily my daughter delayeth her return and I have no news of her though the appointed time is past; so do thou send a courier to the Monastery of the Fire to learn what is come of her." "Hearkening and obedience," replied Daydan; and, summoning the chief of the couriers, said to him, "Wend thou forthright to the Monastery." So he lost no time and when he reached it he asked the monks of the King's daughter, but they said, "We have not seen her this year." So the courier returned to the city of Isbánír¹ and told the Wazir, who went in to the King and acquainted him with the message. Now when Sabur heard this, he cast his crown on the ground, tore his beard, and fell down in a trance. They sprinkled water upon him, and presently he came to himself, tearful-eyed and heavy-hearted, and repeated the words of the poet:—

When I far-parted patience call and tears, * Tears came to call but
Patience never hears:

What, then, if Fortune parted us so far? * Fortune and Perfidy are
peers and feres!

Then he called ten of his captains and bade them mount with a thousand horse and ride in different directions, in quest of his daughter. So they mounted forthright and departed each with his thousand; whilst Fakhr Taj's mother clad herself and her women in black and strewed ashes on her head and sat weeping and lamenting. Such was their case;—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Six Hundred and Thirtieth Night,

She said, It hath reached me, O auspicious King, that King Sabur sent his troops in quest of his daughter, whose mother

¹ This may be Ctesiphon, the ancient capital of the Chosroës, on the Tigris below Baghdad; and spoken of elsewhere in *The Nights*; especially as in night dcxvii. it is called Isbanir al-Madáin; Madáin Kisrá (the cities of Chosroës) being the Arabic name of the old dual city.

clad herself and her women in black. Such was their case ; but as regards the strange adventures of Gharib and the Princess they journeyed on ten days, and on the eleventh day appeared a cloud-dust which rose to the confines of the sky ; whereupon Gharib called the Emir of the Persians and said to him, "Go learn the cause thereof." "I hear and obey," replied he and drove his charger till he came under the cloud of dust, where he saw folk and enquired of them. Quoth one of them, "We are of the Banu Hattál, and are questing for plunder ; our Emir is Samsám bin al-Jiráh, and we are five thousand horse." The Persians returned in haste and told their saying to Gharib, who cried out to his men of the Banu Kahtan and to the Persians, saying, "Don your arms !" They did as he bade them and presently up came the Arabs who were shouting, "A plunder ! a plunder !" Quoth Gharib, "Allah confound you, O dogs of Arabs !" Then he loosed his horse and drove at them with the career of a right valiant knight, shouting, "Allaho Akbar ! Ho for the faith of Abraham the Friend, upon whom be the Peace !" And there befell between them great fight and sore fray and the sword went round in sway and there was much said and say ; nor did they leave fighting till fled the day and gloom came, when they drew from one another away. Then Gharib numbered his tribesmen and found that five of the Banu Kahtan had fallen and three-and-seventy of the Persians ; but of the Banu Hattal they had slain more than five hundred horse. As for Samsam, he alighted and sought nor meat nor sleep, but said, "In all my life I never saw such a fighter as this youth ! Anon he fighteth with the sword and anon with the mace ; but to-morrow I will go forth on champion wise and defy him to combat of twain in battle plain where edge and point are fain and I will cut off these Arabs." Now, when Gharib returned to his camp, the Princess Fakhr Taj met him, weeping and affrighted for the terror of that which had befallen, and kissed his foot in the stirrup, saying, "May thy hands never wither nor thy foes be blither, O champion of the age ! Alhamdulillah—Praise be to God !—who hath saved thee alive this day ! Verily, I am in fear for thee from yonder Arabs." When Gharib heard this, he smiled in her face and heartened and comforted her, saying, "Fear not, O Princess ! Did the enemy fill this wild and wold, yet would I scatter them by the might of Allah Almighty." She thanked him and prayed that he might be given the victory over his foes ; after which she returned to her women and Gharib went to his tent, where he cleansed himself

of the blood of the Infidels, and they lay on guard through the night. Next morning, the two hosts mounted and sought the plain where cut and thrust ruled sovereign. The first to prick into the open was Gharib, who drove his charger till he was near the Infidels and cried out, "Who is for jousting with me? Let no sluggard or weakling come out to me!" Whereupon there rushed forth a giant Amalekite of the lineage of the tribe of Ad, armed with an iron flail twenty pounds in weight, and drove at Gharib, saying, "O scum of the Arabs, take what cometh to thee and learn the glad tidings that thy last hour is at hand!" So saying, he aimed a blow at Gharib, but he avoided it and the flail sank a cubit into the ground. Now the Badawi was bent double with the blow; so Gharib smote him with his mace and clove his forehead in sunder; and he fell down dead, and Allah hurried his soul to Hell-fire. Then Gharib charged and wheeled and called for champions; so there came out to him a second and a third and a fourth and so on, till ten had come forth to him and he slew them all. When the Infidels saw his form of fight and his swashing blows they hung back and forbore to fare forth to him, whereupon Samsam looked at them and said, "Allah never bless you! I will go forth to him." So he donned his battle-gear and driving his charger into mid-field, where he fronted the foe, he cried out to Gharib, saying, "Fie on thee, O dog of the Arabs! hath thy strength waxed so great that thou shouldst defy me in the open field and slaughter my men?" And Gharib replied, "Up and take blood-revenge for the slaughter of thy braves!" So Samsam ran at Gharib, who awaited him with broadened breast and heart enheartened, and they smote each at other with maces, till the two hosts marvelled and every eye was fixed on them. Then they wheeled about in the field and struck at each other two strokes; but Gharib avoided Samsam's stroke which wreak had wroke, and dealt him a buffet that beat in his breast-bone and cast him to the ground—stone dead. Thereupon all his host ran at Gharib as one man, and he ran at them, crying, "God is most Great! Help and Victory for us and shame and defeat for those who misbelieve the faith of Abraham the Friend, upon whom be the Peace!"—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Six Hundred and Thirty-second Night,

She said, It hath reached me, O auspicious King, that when Samsam's tribesmen rushed upon Gharib as one man, he ran at

them crying, "God is most Great! Help and Victory for us and shame and defeat for the Miscreant!" Now when the Infidels heard the name of the All-powerful King, the One, the All-conquering, whom the sight comprehendeth not, but He comprehendeth the sight,¹ they looked at one another and said, "What is this say that maketh our side-muscles tremble and weakeneth our resolution and causeth the life to fail in us? Never in our lives heard we aught goodlier than this saying!" adding, "Let us leave fighting, that we may ask its meaning." So they held their hands from the battle and dismounted; and their elders assembled and held counsel together, seeking to go to Gharib and saying, "Let ten of us repair to him!" So they chose out ten of their best, who set out for Gharib's tents. Now he and his people had alighted and returned to their camp, marvelling at the withdrawal of the Infidels from the fight. But, presently, lo and behold! the ten came up and seeking speech of Gharib, kissed earth before him and wished him glory and lasting life. Quoth he to them, "What made you leave fighting?" and quoth they, "O, my lord, thou didst affright us with the words thou shoutest out at us." Then asked Gharib, "What calamity do ye worship?" and they answered, "We worship Wadd and Suwā'a and the Yaghūs,² lords of the tribe of Noah"; and Gharib, "We serve none but Allah Almighty, Maker of all things and Provider of all livings. He it is who created the heavens and the earth and stablished the mountains, who made water to well from the stones and the trees to grow and feedeth wild beasts in wold; for He is Allah, the

¹ Koran, vi 103. The translation is Sale's, which I have generally preferred, despite many imperfections. Lane renders this sentence, "The eyes see not Him, but He seeth the eyes"; and Mr. Rodwell, "No vision taketh in Him (?), but He taketh in all vision"; and (better) "No eyesight reacheth to Him."

² Sale (sect. i) tells us all that was then known of these three who, with Yā'ūk and Naar and the three "daughters of God," Goddesses or Euergetes (the Hindu Saktis), Allāt, Al-Uzzā and Manāt mentioned in the Koran, were the chiefs of the pre-Islamic Pantheon. I cannot but suspect that all will be connected with old Babylonian worship. Al-Baydāwī (on Kor. lxxi 22) says of Wadd, Suwā'a, Yaghūs, Yā'ūk, and Naar that they were names of pious men between Adam and Noah, afterwards deified; Yaghūs was the giant idol of the Mazhāj tribe at Akamah of Al-Yaman and afterwards at Najrān Al-Uzzā was widely worshipped: her idol (of the tree Semurat) belonging to Ghatalān was destroyed after the Prophet's order by Khālid bin Walid. Allāt or Al-Lāt is written by Pocock (spec. 110) "Hahat," i.e. deities in general. But Herodotus evidently refers to one god when he makes the Arabs worship Dionysus as 'Opotāl and Urania as 'Alalāt and the "tashdid" in Allāt would, to a Greek ear, introduce another syllable (Alilat). This was the goddess of the Kuraysh and Thakif whose temple at Tāif before Mohammed destroyed it was circuted like the Ka'abah.

One, the All-powerful Lord." When they heard this, their bosoms broadened to the words of Unity-Faith, and they said, "Verily, this be a Lord high and great, compassionate and compassionate!" adding, "And what shall we say, to become of the Moslems, of those which submit themselves to Him?" Quoth Gharib, "Say:—There is no god but *the* God and Abraham is the Friend of God." So the ten made veracious professions of the veritable religion and Gharib said to them, "An the sweet savour of Al-Islam be indeed established in your hearts, fare ye to your tribe and expound the faith to them; and if they profess, they shall be saved, but if they refuse we will burn them with fire." So the ten elders returned and expounded Al-Islam to their people, and set forth to them the path of truth and creed, and they embraced the Faith of Submission with heart and tongue. Then they repaired on foot to Gharib's tent and kissing ground between his hands wished him honour and high rank, saying, "O our lord, we are become thy slaves; so command us what thou wilt, for we are to thee audient and obedient and we will never depart from thee, since Allah hath guided us into the right way at thy hands." Replied he, "Allah abundantly requite you! Return to your dwellings and march forth with your good and your children and forego me to the Wady of Blossoms and the Castle of Sásá bin Shays,¹ whilst I carry the Princess Fakhr Taj, daughter of Sabur, King of the Persians, back to her father and return to you." "Hearkening and obedience," said they, and straightway returned to their encampment, rejoicing in Al-Islam, and expounded the True Faith to their wives and children, who became Believers. Then they struck their tents and set forth, with their good and cattle, for the Wady of Blossoms. When they came in sight of the Castle of Shays, Sa'adan and his sons sallied forth to them, but Gharib had charged them, saying, "If the Ghul of the Mountain come out to you and offer to attack you, do ye call upon the name of Allah the All-creator, and he will leave his hostile intent and receive you hospitably." So when he would have fallen upon them they called aloud upon the name of Almighty Allah and straightway he received them kindly and asked them of their case. They told him all that had passed between Gharib and themselves, whereupon he rejoiced in them

¹ Shays (Shayth) is Ab Seth (Father Seth) of the Hebrews, a name containing the initial and terminal letters of the Egypto-Phœnicic-Hebrew Alphabet and the "Abjad" of the Arabs. Those curious about its connection with the name of Allah (El), the Zodiacal signs, and with the constellations, visions but not wholly uninteresting, will consult "*Unexplored Syria*" (vol. i., 33).

and lodged them with him and loaded them with favours. Such was their case; but as regards Gharib, he and his, escorting the Princess, fared on five days' journey towards the City of Isbanir, and on the sixth day they saw a dust-cloud. So Gharib sent one of the Persians to learn the meaning of this, and he went and returned, swiffler than bird in flight, saying, "O my lord, these be a thousand horse of our comrades, whom the King hath sent in quest of his daughter Fakhr Taj." When Gharib heard this, he commanded his company to halt and pitch the tents. So they halted and waited till the new comers reached them, when they went to meet them and told Tûmán, their captain, that the Princess was with them; whereupon he went in to Gharib and kissing ground before him, enquired for her. Gharib sent him to her pavilion, and he entered and kissed her hands and feet and acquainted her with what had befallen her father and mother. She told him in return all that had betided her and how Gharib had delivered her from the Ghul of the Mountain,—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Six Hundred and Thirty-third Night,

She said, It hath reached me, O auspicious King, that when the King's daughter, Fakhr Taj, had told Tuman all that had befallen her from the Mountain-Ghul, and how he had imprisoned her and would have devoured her but for Gharib, adding, "And indeed, it behoves my sire to give him the half of his reign," Tuman arose and returned to Gharib and kissed his hands and feet and thanked him for his good dealing, saying, "With thy leave, O my lord, I will return to Isbanir City and deliver to our King the good news of his daughter's approach." "Go," replied Gharib, "and take of him the gift of glad tidings." So Tuman returned with all diligence to Isbanir, the Cities, and entering the palace, kissed ground before the King, who said to him, "What is there of new, O bringer of good news?" Quoth Tuman, "I will not speak thee, till thou give me the gift of glad tidings." Quoth the King, "Tell me thy glad tidings and I will content thee." So Tuman said, "O King, I bring thee joyful intelligence of the return of Princess Fakhr Taj." When Sabur heard his daughter's name, he fell down fainting and they sprinkled rose-water on him, till he recovered and cried to Tuman, "Draw near to me and tell me all the good which hath befallen her." So he came forward and acquainted him with all that had betided the Princess; and Sabur beat hand upon

hand, saying, "Unhappy thou, O Fakhr Taj¹!" And he bade give Tuman ten thousand gold pieces and conferred on him the government of Isfáhán City and its dependencies. Then he cried out to his Emirs, saying, "Mount all of you, and fare we forth to meet the Princess Fakhr Taj!" and the Chief Eunuch went in to the Queen-mother and told her and all the Harim the good news, whereat she rejoiced and gave him a robe of honour and a thousand dinars. Moreover, the people of the city heard of this and decorated the market streets and houses. Then the King and Tuman took horse and rode till they had sight of Gharib, when Sabur footed it and made some steps towards Gharib, who also dismounted and advanced to meet him; and they embraced and saluted each other, and Sabur bent over Gharib's hand and kissed it and thanked him for his favours.² They pitched their pavilions in face of each other and Sabur went in to his daughter, who rose, and embracing him, told him all that had befallen her and how Gharib had rescued her from the clutches of the Ghul of the Mountain. Quoth the King, "By thy life, O Princess of fair ones, I will overwhelm him with gifts!" and quoth she, "O my papa, make him thy son-in-law, that he may be to thee a force against thy foes, for he is passing valiant." Her father replied, "O my daughter, knowst thou not that King Khirad Sháh seeketh thee in marriage and that he hath cast the brocade³ and hath given an hundred thousand dinars in settlement, and he is King of Shiráz and its dependencies and its lord of empire and horsemen and footmen?" But when the Princess heard these words she said, "O my papà! I desire not that whereof thou speakest, and if thou constrain me to that I have no mind to, I will slay myself." So Sabur left her and went in to Gharib, who rose to him; and they sat awhile together; but the King could not take his fill of looking upon him; and he said in his mind, "By Allah, my daughter is excusable if she love this Badawi!" Then he called for food and they ate and passed the night together. On the morrow, they took horse and rode till they arrived at the City of Isbanir and entered stirrup to stirrup, and it was for them a great day. Fakhr Taj repaired to her palace and the abiding-place of her rank, where her

1 The exclamation of an honest Fellah.

2 This is Antar with the Chosroë who "kissed the Absian hero between the eyes and bade him adieu, giving him as a last token a rich robe." The coarser hand of the story-teller exaggerates everything till he makes it ridiculous.

3 The context suggests that this is a royal form of "throwing the handkerchief"; but it does not occur elsewhere. In fact, the European idea seems to have arisen from the Oriental practice of sending presents in napkins or kerchiefs.

mother and her women received her with cries of joy and loud lullilooings. As for King Sabur, he sat down on his throne and seated Gharib on his right hand, whilst the Princes and Chamberlains, the Emirs, Wazirs, and Nabobs stood on either hand and gave him joy of the recovery of his daughter. Said Sabur, "Whoso loveth me let him bestow a robe of honour on Gharib," and there fell dresses of honour on him like drops of rain. Then Gharib abode the King's guest ten days, when he would have departed, but Sabur clad him in an honourable robe and swore him by his faith that he should not march for a whole month. Quoth Gharib, "O King, I am plighted to one of the girls of the Arabs and I desire to go in to her." Quoth the King, "Whether is the fairer, thy betrothed or Fakhr Taj?" "O King of the age," replied Gharib, "what is the slave beside the lord?" And Sabur said, "Fakhr Taj is become thy handmaid, for that thou didst rescue her from the pounces of the Ghul, and she shall have none other husband than thyself." Thereupon Gharib rose and kissed ground, saying "O King of the age, thou art a sovereign and I am but a poor man, and belike thou wilt ask a heavy dowry." Replied the King, "O my son, know that Khirad Shah, lord of Shiraz and dependencies thereof, seeketh her in marriage and hath appointed an hundred thousand dinars to her dower; but I have chosen thee before all men, that I may make thee the sword of my kingship and my shield against vengeance.¹" Then he turned to his Chief Officers and said to them, "Bear witness² against me, O Lords of mine Empire, that I marry my daughter Fakhr Taj to my son Gharib!"—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Six Hundred and Forty-fourth Night,

She continued, It hath reached me, O auspicious King, that Sabur, King of Ajam-land said to his Chief Officers, "Bear ye witness against me that I marry my daughter, Fakhr Taj, to my son Gharib!" With that he joined palms³ with him and she became his wife. Then said Gharib, "Appoint me a dower and I will bring it to thee, for I have in the Castle of Sasa wealth and treasures beyond count." Replied Sabur, "O my son, I want

1 *i.e.* If the disappointed suiter attack me.

2 *i.e.* if ever I be tempted to deny it.

3 Arab "*Musâfahah*," the Arab fashion of shaking hands. The right palms are applied flat to each other; then the fingers are squeezed, and the hand is raised to the forehead (Pilgrimage, ii. 332).

of thee neither treasure nor wealth and I will take nothing for her dower save the head of Jamrkán, King of Dasht and of the city of Ahwáz.¹" Quoth Gharib, "O King of the age, I will fetch my folk forthright and go to thy foe and spoil his realm." Quoth Sabur, "Allah requite thee with good!" and dismissed the lords and commons, thinking, "If Gharib go forth against Jamrkan, he will never more return." When morning morrowed the King mounted with Gharib, and bidding all his troops take horse, rode forth to the plain, where he said to his men, "Do ye tilt with spears and gladden my heart." So the champions of Persia-land played one against other, and Gharib said, "O King of the age, I have a mind to tilt with the horsemen of Ajam-land, but on one condition." Asked the King, "What is that?" and answered Gharib, "It is that I shall don a light tunic and take a headless lance, with a pennon dipped in saffron, whilst the Persian champions sally forth and tilt against me with sharp spears. If any conquer me, I will render myself to him: but, if I conquer him I will mark him on the breast and he shall leave the plain." Then the King cried to the commander of the troops to bring forward the champions of the Persians; so he chose out from amongst the Princes one thousand two hundred of his stoutest champions, and the King said to them, in the Persian tongue, "Whoso slayeth this Badawi may ask of me what he will." So they strave with one another for precedence and charged down upon Gharib, and truth was distinguished from falsehood and jest from earnest. Quoth Gharib, "I put my trust in Allah, the God of Abraham the Friend, the Deity who hath power over all and from Whom naught is hidden, the One, the Almighty, Whom the sight comprehendeth not!" Then an Amalekite-like giant of the Persian champions rushed out to him, but Gharib let him not stand long before him ere he marked him and covered his breast with saffron, and as he turned away, he smote him on the nape with the shaft of his lance, and he fell to the ground and his pages bore him from the lists.² Then a second champion came forth against him and he overcame him and marked him on the breast; and thus did he with a third and a fourth and a fifth; and there came out against him champion after champion till he had overcome them all and marked them on the breast; for Almighty Allah gave him the victory over them and they fared forth vanquishd from the

¹ A city and province of Khuzistán, the old Susiana. Dasht may be either the town in Khorasan or the "forests" (dasht) belonging to Ahwáz (Ahuaz in D'Herbelot).

² This is the contest between "Antar and the Satrap Khosrewan at the Court of Monzar, but without its tragical finish.

plain. Then the servants set food and strong wine before them and they ate and drank, till Gharib's wits were dazed by the drink. By-and-by, he went out to obey a call of nature and would have returned, but lost his way and entered the palace of Fakhr Taj. When she saw him, her reason fled and she cried out to her women saying, "Go forth from me to your own places!" So they withdrew and she rose and kissed Gharib's hand, saying, "Welcome to my lord, who delivered me from the Ghul! Indeed, I am thine handmaid for ever and ever." Then she drew him to her bed and embraced him, whereupon desire was hot upon him and he broke her seal and lay with her till the morning. Meanwhile the King thought that he had departed; but on the morrow he went in to him and Sabur rose to him and made him sit by his side. Then entered the tributary kings and kissing ground stood ranged in rows on the right and left and fell to talking of Gharib's valour and saying, "Extolled be He who gave him such prowess albeit he is so young in years!" As they were thus engaged, behold all espied from the palace-windows the dust of horse approaching and the King cried out to his scouts, saying, "Woe to you! Go and bring me news of yonder dust!" So a cavalier took horse and riding off, returned after a while, and said, "O King, we found under that dust an hundred horse belonging to an Emir hight Sahim al-Layl." Gharib hearing these words, cried out, "O my lord, this is my brother, whom I had sent on an errand, and I will go forth to meet him." So saying, he mounted with his hundred men of the Banu Kahtan and a thousand Persians, and rode to meet his brother in great state, but greatness belongeth to God alone.¹ When the two came up with each other, they dismounted and embraced, and Gharib said to Sahim, "O my brother, hast thou brought our tribe to the Castle of Sasa and the Wady of blossoms?" "O my brother," replied Sahim, "when the perfidious dog Mardas heard that thou hadst made thee master of the stronghold belonging to the Mountain-Ghul, he was sore chagrined and said:—Except I march hence, Gharib will come and carry off my daughter Mahdiah without dower. So he took his daughter and his goods and set out with his tribe for the land of Irak, where he entered the City of Cufa and put himself under the protection of King Ajib, seeking to give him his daughter to wife." When Gharib heard story, he well-nigh gave up the ghost for rage -

¹ Elliptical, "he rode out in great state, that is to say, if greatness can truly be attributed to man," for, etc.

the virtue of the faith of Al-Islam, the faith of Abraham the Friend, and by the Supreme Lord, I will assuredly go to the land of Al-Irak and fierce war upon it I will set on foot." Then they returned to the city and going in to the King, kissed ground before him. He rose to Gharib and saluted Sahim; after which the elder brother told him what had happened and he put ten captains at his commandment, under each one's hand ten thousand horse of the doughtiest of the Arabs and the Ajams, who equipped themselves and were ready to depart in three days. Then Gharib set out and journeyed till he reached the Castle of Sasa, whence the Ghul and his sons came forth to meet him and dismounting, kissed his feet in the stirrups. He told them all that had passed, and the giant said, "O my lord, do thou abide in this thy castle, whilst I with my sons and servants repair to Al-Irak and lay waste the city Al-Rusták¹ and bring to thy hand all its defenders bound in straitest bond." But Gharib thanked him and said, "O Sa'adan, we will all go." So he made him ready and the whole body set out for Al-Irak, leaving a thousand horse to guard the Castle. Thus far concerning them; but as regards Mardas, he arrived with his tribe in the land of Al-Irak bringing with him a handsome present, and fared for Cufa-city which he entered. Then he presented himself before Ajib and kissed ground between his hands, and after wishing him what is wished to kings, said, "O my lord, I come to place myself under thy protection!"—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Six Hundred and Thirty-fifth Night,

She said, It hath reached me, O auspicious King, that Mardas, coming into the presence of Ajib, said to him, "I come to place myself under thy protection!" Quoth Ajib, "Tell me who hath wronged thee, that I may protect thee against him, though it were Sabur, King of the Persians and Turcomans and Daylamites." Quoth Mardas, "O King of the Age, he who hath wronged me is none other than a youth whom I reared in my bosom. I found him in his mother's lap in a certain valley and took her to wife. She brought me a son, whom I named Sahim al-Layl, and her

¹ According to D'Herbelot (*s.v.* Rostac), it is a name given to the villages of Khorasan as "Souad" (Sawád) to those of Al-Irak and Makhlaf to those of Al-Yaman: there is, however, a well-known Al-Rustak (which like Al-Bahrayn always takes the article) in the Province of Oman west of Maskat; and as it rhymes with "Irak" it does well enough. Mr. Badger calls this ancient capital of the Ya'arubah Imáms "er-Rasták" (Imams of Oman).

own son, Gharib hight, grew up on my knees and became a blasting thunderbolt and a lasting calamity,¹ for he smote Al-Hamal,² Prince of the Banu Nabhan, and slew footmen and threw horsemen. Now I have a daughter, who befitteth thee alone, and he sought her of me ; so I required of him the head of the Ghul of the Mountain, wherefore he went to him and, after engaging him in singular combat, made the master his man and took the Castle of Sasa bin Shays bin Shaddad bin Ad, wherein are the treasures of the ancients and the hoards of the moderns. Moreover, I hear that, become a Moslem, he goeth about summoning the folk to his faith. He is now gone to bear the Princess of Persia, whom he delivered from the Ghul, back to her father, King Sabur, and will not return but with the treasures of the Persians." When Ajib heard the story of Mardas he changed colour to yellow, and was in ill case and made sure of his own destruction ; then he said, " O Mardas, is the youth's mother with thee or with him ? " and Mardas replied, " She is with me in my tents." Quoth Ajib, " What is her name ? " quoth Mardas, " Her name is Nusrah." " 'Tis very she," rejoined Ajib and sent for her to the presence. Now when she came before him he looked on her and knew her and asked her, " O accursed, where are the two slaves I sent with thee ? " and she answered, " They slew each other on my account " ; whereupon Ajib bared his blade and smote her and cut her in twain. Then they dragged her away and cast her out ; but trouble and suspicion entered Ajib's heart and he cried, " O Mardas, give me thy daughter to wife." He rejoined, " She is one of thine handmaids : I give her to thee to wife, and I am thy slave." Said Ajib, " I desire to look upon this son of an adulteress, Gharib, that I may destroy him and cause him taste all manner of torments." Then he bade give Mardas, to his daughter's dowry, thirty thousand dinars and an hundred pieces of silk brocaded and fringed with gold and an hundred pieces of silk-bordered stuffs and kerchiefs and golden collars. So he went forth with this mighty fine dowry and set himself to equip Mahdiah in all diligence. Such was their case ; but as regards Gharib, he fared on till he came to Al-Jazirah, which is the first town of Al-Irak³ and is a walled and fortified city and he called a halt hard by it. When the townsfolk

1 *i.e.* a furious knight.

2 In the Mac Edit. " Hassan," which may rhyme with Nabhan, but it is a mere blunder.

3 In Classical Arabic Irak (like Yaman, Bahrain and Rustak) always takes the article ; it is, however, by poetical licence dropped in verse.

saw his army encamped before it, they bolted the gates and manned the walls, then went to the King of the city, who was called Al-Dámigh, the Brainer, for that he used to brain the champions in the open field of fight, and told him what was come upon them. So he looked forth from the battlements of the palace and seeing a conquering host, all of them Persians, encamped before the city, said to the citizens, "O folk, what do yonder Ajams want?" and they replied, "We know not." Now Al-Damigh had among his officers a man called Saba' al-Kifár, the Desert-lion, keen of wit and penetrating as he were a flame of fire; so he called him and said to him, "Go to this stranger host and find out who they be and what they want and return quickly." Accordingly, he sped like the wind to the Persian tents, where a company of Arabs rose up and met him saying, "Who art thou and what dost thou require?" He replied, "I am a messenger and an envoy from the lord of the city to your chief." So they took him and carried him through the lines of tents, pavilions and standards, till they came to Gharib's Shahmiyánah and told him of the mission. He bade them bring him in and they did so, whereupon he kissed ground before Gharib and wished him honour and length of days. Quoth Gharib, "What is thine errand?" and quoth Saba' al-Kifár, "I am an envoy from the lord of the city of Al-Jazirah Al-Damigh, brother of King Kundamir, lord of the city of Cufa and the land of Al-Iřak." When Gharib heard his father's name, the tears railed from his eyes in rills and he looked at the messenger and said, "What is thy name?" and he replied, "My name is Saba' al-Kifár." Said Gharib, "Return to thy lord and tell him that the commander of this host is called Gharib, son of Kundamir, King of Cufa, whom his son Ajib slew, and he is come to take blood-revenge for his sire on Ajib the perfidious hound." So Saba' al-Kifár returned to the city and in great joy kissed ground, when Al-Damigh said, "What is going on there, O Saba' al-Kifár?" He replied, "O my master, the leader of yon host is thy nephew, thy brother's son," and told him all. The King deemed himself in a dream and asked the messenger, "O Saba' al-Kifár, is this thou tellest me true?" and the Desert-lion answered, "As thy head liveth, it is sooth!" Then Al-Damigh bade his chief officers take horse forthright, and all rode out to the camp, whence Gharib came forth and met him and they embraced and saluted each other; after which Gharib carried him to his tents and they sat down on beds of estate. Al-Damigh rejoiced in Gharib, his brother's son, and presently

turning to him, said, "I also have yearned to take blood-revenge for thy father, but could not avail against the dog thy brother; for that his troops are many and my troops are few." Replied Gharib, "O uncle, here am I come to avenge my sire and blot out our shame and rid the realm of Ajib." Said Al-Damigh, "O son of my brother, thou hast two blood-wreaks to take, that of thy father and that of thy mother." Asked Gharib, "And what aileth my mother?" and Al-Damigh answered, "Thy brother Ajib hath slain her."—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Six Hundred and Thirty-sixth Night,

She said, It hath reached me, O auspicious King, that when Gharib heard these words of his uncle Al-Damigh, "Verily thy brother Ajib hath slain her!" he asked what was the cause thereof and was told of all that had happened, especially how Mardas had married his daughter to Ajib, who was about to go in to her. Thereupon Gharib's reason fled from his head and he swooned away and was nigh upon death. No sooner did he come to himself than he cried out to the troops, saying, "To horse!" But Al-Damigh said to him, "O son of my brother, wait till I make ready mine affairs and mount among my men and fare with thee at thy stirrup." Replied Gharib, "I have no patience to wait; do thou equip thy troops and join me at Cufa." Thereupon Gharib mounted with his troops and rode till he came to the town of Babel,¹ whose folk took fright at him. Now there was in this town a King called Jamak, under whose hand were twenty thousand horsemen, and there gathered themselves together to him from the villages other fifty thousand horse, who pitched their tents facing the city. Then Gharib wrote a letter and sent it to King Jamak by a messenger, who came up to the city gate and cried out, saying, "I am an envoy"; whereupon the Warder of the Gate went in and told Jamak, who said, "Bring him to me." So he led in the messenger, who kissing ground before the King, gave him the letter, and Jamak opened it and read its contents as follows: "Praise be to Allah, Lord of the Three Worlds, Lord of all things, Who giveth to all creatures their daily bread and

¹ The story-teller goes back from Cufa founded in Omar's day to the times of Abraham.



No. 36.

The History of Gharib and his Brother Ajib.

“They hastened to skin the Infidel and roasted him and brought him to the Ghul, who ate his flesh and crunched his bones.”

Who over all things is Omnipotent ! These from Gharib, son of King Kundamir, lord of Al-Irak and Cufa, to Jamak. Immediately this letter reacheth thee, let not thy reply be other than to break thine idols and confess the unity of the All-knowing King, Creator of light and darkness, Creator of all things, the All-powerful ; and except thou do as I bid thee, I will make this day the blackest of thy days. Peace be on those who follow in the way of Salvation, fearing the issues of fornication, and obey the hest of the most high King, Lord of this world and the next, Him who saith to a thing :—Be ; and it becometh ! ” Now when Jamak read this letter, his eyes paled and his colour failed and he cried out to the messenger, “ Go to thy lord and say to him :—To-morrow, at daybreak, there shall be fight and conflict and it shall appear who is the conquering hero.” So he returned and told Gharib, who bade his men make ready for battle, whilst Jamak commanded his tents to be pitched in face of Gharib’s camp ; and his troops poured forth like the surging sea and passed the night with intention of slaughter. As soon as dawned the day, the two hosts mounted and drew up in battle-array and beat their drums amain and drave their steeds of swiftest strain ; and they filled the whole earthly plain ; and the champions to come out were fain. Now the first who sallied forth a-championing to the field was the Ghul of the Mountain, bearing on shoulder a terrible tree, and he cried out between the two hosts, saying, “ I am Sa’adan the Ghul ! Who is for fighting, who is for jousting ? Let no sluggard come forth to me nor weakling.” And he called out to his sons, saying, “ Woe to you ! Bring me fuel and fire, for I am an-hungered.” So they cried upon their slaves, who brought firewood and kindled a fire in the heart of the plain. Then there came out to him a man of the Kafirs, an Amalekite of the unbelieving Amalekites, bearing on his shoulder a mace like the mast of a ship, and drove at Sa’adan the Ghul, saying, “ Woe to thee, O Sa’adan ! ” When the giant heard this, he waxed furious beyond measure and raising his tree-club, aimed at the Infidel a blow that hummed through the air. The Amalekite met the stroke with his mace, but the tree beat down his guard and descending with its own weight, together with the weight of the mace upon his head, beat in his brain-pan, and he fell like a long-stemmed palm-tree. Thereupon Sa’adan cried to his slaves, saying, “ Take this fatted calf and roast him quickly.” So they hastened to skin the Infidel and roasted him and brought him to the Ghul, who ate

his flesh and crunched his bones.¹ Now when the Kafirs saw how Sa'adan did with their fellow, their hair and pile stood on end; their skins quaked, their colour changed, their hearts died within them and they said to one another, "Whoso goeth out against this Ghul, he eateth him and cracketh his bones and causeth him to lack the zephyr-wind of the world." Wherefore they held their hands, quailing for fear of the Ghul and his sons and turned to fly, making for the town; but Gharib cried out to his troops, saying, "Up and after the runaways!" So the Persians and the Arabs drave after the King of Babel and his host and caused sword to smite them, till they slew of them twenty thousand or more. Then the fugitives crowded together in the city-gate and they killed of them much people; and they could not avail to shut the gate. So the Arabs and the Persians entered with them, fighting, and Sa'adan, snatching a mace from one of the slain, wielded it in the enemy's face and gained the city race-course. Thence he fought his way through the foe and broke into the King's palace, where he met with Jamak, and so smote him with the mace that he toppled senseless to the ground. Then he fell upon those who were in the palace and pounded them into pieces, till all that were left cried out, "Quarter! Quarter!" and Sa'adan said to them, "Pinion your King!"—And Shahrazad saw the dawn of day and ceased saying her permitted say.

¹ This manœuvre has often been practised: especially by the first Crusaders under Bohemond (Gibbon) and in late years by the Arab slavers in Eastern Intertropical Africa. After their skirmishes with the natives they quartered and "brittled" the dead like game, roasted and boiled the choice pieces and pretended to eat the flesh. The enemy, who was not afraid of death, was struck with terror by the idea of being devoured; and this seems instinctive to the undeveloped mind.

BENARES: MDCCCLXXXV: PRINTED BY THE KAMASHASTRA
SOCIETY FOR PRIVATE SUBSCRIBERS ONLY.

VOLUME VII.



*PLAIN AND LITERAL TRANSLATION OF THE
ARABIAN NIGHTS' ENTERTAINMENTS, NOW*

ENTITLED

THE BOOK OF THE

Thousand Nights and a Night

*WITH INTRODUCTION EXPLANATORY NOTES ON THE
MANNERS AND CUSTOMS OF MOSLEM MEN AND A
TERMINAL ESSAY UPON THE HISTORY OF THE
NIGHTS*

BY

RICHARD F. BURTON



I INSCRIBE THESE PAGES

TO

AN OLD AND VALUED FRIEND,

JOHN W. LARKING

(WHILOME OF ALEXANDRIA),

IN WHOSE HOSPITABLE HOME ("THE SYCAMORES") I MADE MY FINAL

PREPARATIONS FOR A PILGRIMAGE TO MECCAH

AND AL-MADINAH.

R. F. BURTON.

Now when it was the Six Hundred and Thirty-seventh Night,

Shahrazad continued, It hath reached me, O auspicious King, that Sa'adan having broken into the palace of King Jamak and pounded to pieces those therein, the survivors cried out, "Quarter! Quarter!" and Sa'adan said to them, "Pinion your King!" So they bound Jamak and took him up, and Sa'adan drove them before him like sheep and brought them to Gharib's presence, after the most part of the citizens had perished by the enemy's swords. When the King of Babel came to himself, he found himself bound and heard Sa'adan say, "I will sup to-night off this King Jamak": whereupon he turned to Gharib and cried to him, "I throw myself on thy mercy." Replied Gharib, "Become a Moslem, and thou shalt be safe from the Ghul and from the vengeance of the Living One who ceaseth not." So Jamak professed Al-Islam with heart and tongue, and Gharib bade loose his bonds. Then he expounded The Faith to his people and they all became True Believers; after which Jamak returned to the city and despatched thence provaunt and henchmen to Gharib; and wine to the camp before Babel where they passed the night. On the morrow, Gharib gave the signal for the march and they fared on till they came to Mayyá-fárikín,¹ which they found empty, for its people had heard what had befallen Babel and had fled to Cufa-city and told Ajib. When he heard the news, his Doom-day appeared to him and he assembled his braves and informing them of the enemy's approach, ordered them make ready to do battle with his brother's host; after which he numbered them and found them thirty thousand horse and ten thousand foot.² So, needing more, he levied other fifty thousand men, cavalry and infantry, and taking horse amid a mighty host, rode forwards, till he came upon his brother's army encamped before Mosul and pitched his tents in face of their lines. Then Gharib wrote a writ and said to his officers, "Which of you will carry this letter to Ajib?" Whereupon Sahim sprang to his feet and cried, "O King of the age, I will bear thy missive and

¹ Mayyafarikin, whose adjective for shortness is "Fárikí"; the place is often mentioned in *The Nights* as the then capital of Diyár Bakr, thirty parasangs from Násibin, the classical Nisibis, between the upper Euphrates and Tigris.

² This proportion is singular to moderns, but characterised Arab and more especially Turcoman armies.

bring thee back an answer." So Gharib gave him the epistle and he repaired to the pavilion of Ajib who, when informed of his coming, said, "Admit him!" and when he stood in the presence asked him, "Whence comest thou?" Answered Sahim, "From the King of the Arabs and the Persians, son-in-law of Chosroë, King of the world, who sendeth thee a writ; so do thou return him a reply." Quoth Ajib, "Give me the letter"; accordingly, Sahim gave it to him and he tore it open and found therein:—"In the name of Allah the Compassionating, the Compassionate! Peace on Abraham the Friend await! But afterwards. As soon as this letter shall come to thy hand, do thou confess the Unity of the Bountiful King, Causer of causes and Mover of the clouds¹; and leave worshipping idols. An thou do this thing, thou art my brother and ruler over us and I will pardon thee the deaths of my father and mother, nor will I reproach thee with what thou hast done. But an thou obey not my bidding, behold I will hasten to thee and cut off thy head and lay waste thy dominions. Verily, I give thee good counsel, and the Peace be upon those who pace the path of salvation and obey the Most High King!" When Ajib read these words and knew the threat they contained, his eyes sank into the crown of his head and he gnashed his teeth and flew into a furious rage. Then he tore the letter in pieces and threw it away, which vexed Sahim and he cried out upon Ajib, saying, "Allah wither thy hand for the deed thou hast done!" With this Ajib cried out to his men, saying, "Seize yonder hound and hew him in pieces with your hangers."² So they ran at Sahim; but he bared blade and fell upon them and slew of them more than fifty braves; after which he cut his way out, though bathed in blood,

1 Such is the bathos caused by the Saja'-assonance: in the music of the Arabic it contrasts strangely with the baldness of translation. The same is the case with the Koran, beautiful in the original and miserably dull in European languages; it is like the glorious style of the "Anglican Version" by the side of its bastard brothers in Hindostani or Marathi: one of these marvels of stupidity translating the "Lamb of God" by "God's little goat."

2 This incident is taken from the Life of Mohammed, who in the "Year of Missions" (A.H. 7) sent letters to foreign potentates bidding them embrace Al-Islam; and, his seal being in three lines, Mohammed | Apostle | of Allah, Khusrâu Parwiz (=the Charming) was offended because his name was placed below Mohammed. So he tore the letter in pieces, adding, says Firdausi, these words:—

Hath the Arab's daring performed such feat,
Fed on camel's milk and the lizard's meat,
That he cast on Kayanian crown his eye?
Fie, O whirling world! on thy faith and fie!

Hearing of this insult Mohammed exclaimed, "Allah shall tear his kingdom!" a prophecy which was of course fulfilled, or we should not have heard of it. These lines are horribly mutilated in the Dabistan, iii. 99.

and won back to Gharib, who said, "What is this case, O Sahim?" And he told him what had passed, whereat he grew livid for rage and crying, "Allaho Akbar—God is most great!"—bade the battle-drums beat. So the fighting-men donned their hauberks and coats of straitwoven mail and baldrick'd themselves with their swords; the footmen drew out in battle-array, whilst the horsemen mounted their prancing horses and dancing camels and levelled their long lances, and the champions rushed into the field. Ajib and his men also took horse and host charged down upon host.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Six Hundred and Thirty-eighth Night,

She pursued, It hath reached me, O auspicious King, that when Gharib and his merry men took horse, Ajib and his troops also mounted and host charged down upon host. Then ruled the Kazi of Battle, in whose ordinance is no wrong, for a seal is on his lips and he speaketh not: and the blood railed in rills and purfled earth with curious embroidery; heads grew grey and hotter waxed battle and fiercer. Feet slipped and stood firm the valiant and pushed forwards, whilst turned the faint-heart and fled, nor did they leave fighting till the day darkened and the night starkened. Then clashed the cymbals of retreat and the two hosts drew apart each from other, and returned to their tents, where they nighted. Next morning, as soon as it was day, the cymbals beat to battle and derring-do, and the warriors donned their harness of fight and baldrick'd¹ their blades the brightest bright and with the brown lance bedight mounted doughty steed every knight and cried out, saying, "This day no flight!" And the two hosts drew out in battle array, like the surging sea. The first to open the chapter² of war was Sahim, who drave his destrier between the two lines and played with swords and spears and turned over all the Capitula of combat till men of choicest wits were confounded. Then he

¹ This "Taklid" must not be translated "girt on the sword." The Arab carries his weapon by a baldrick or bandoleer passed over his right shoulder. In modern days the "Majdal" over the left shoulder supports on the right hip a line of Tatárif or brass cylinders for cartridges: the other cross-belt (Al-Masdar) bears on the left side the Kharizah or bullet pouch of hide; and the Hizám or waist-belt holds the dagger and extra cartridges. (Pilgrimage, iii. 90.)

² Arab. "Bab," which may mean door or gate. The plural form (Abwáb) occurs in the next line, meaning that he displayed all manner of martial prowess.

cried out, saying, "Who is for fighting? Who is for jousting? Let no sluggard come out or weakling!" Whereupon there rushed at him a horseman of the Kafirs, as he were a flame of fire; but Sahim let him not stand long before him ere he overthrew him with a thrust. Then a second came forth and he slew him also, and a third and he tare him in twain, and a fourth and he did him to death; nor did they cease sallying out to him and he left not slaying them, till it was noon, by which time he had laid low two hundred braves. Then Ajib cried to his men, "Charge once more," and sturdy host on sturdy host down bore and great was the clash of arms and battle-roar. The shining swords out rang; the blood in streams ran and footman rushed upon footman; Death showed in van and horse-hoof was shodden with skull of man; nor did they cease from sore smiting till waned the day and the night came on in black array, when they drew apart and, returning to their tents, passed the night there. As soon as morning morrowed the two hosts mounted and sought the field of fight; and the Moslems looked for Gharib to back steed and ride under the standards as was his wont, but he came not. So Sahim sent to his brother's pavilion a slave who, finding him not, asked the tent-pitchers,¹ but they answered, "We know naught of him." Whereat he was greatly concerned and went forth and told the troops, who refrained from battle, saying, "An Gharib be absent, his foe will destroy us." Now there was for Gharib's absence a cause strange but true which we will set out in order due. And it was thus. When Ajib returned to his camp on the preceding night, he called one of his guardsmen, by name Sayyár, and said to him, "O Sayyar, I have not treasured thee save for a day like this; and now I bid thee enter among Gharib's host and, pushing into the marquee of their lord, bring him hither to me and prove how wily thy cunning be." And Sayyar said, "I hear and I obey." So he repaired to the enemy's camp and stealing into Gharib's pavilion, under the darkness of the night, when all the men had gone to their places of rest, stood up as though he were a slave to serve Gharib, who presently, being athirst, called to him for water. So he brought him a pitcher of water, drugged with Bhang, and Gharib could not fulfil his need ere he fell down with head distancing heels; whereupon

¹ Arab. "Farrásh" (also used in Persian), a man of general utility who pitches tents, sweeps the floors, administers floggings, etc., etc. (Pilgrimage, iii. 90).

Sayyar wrapped him in his cloak, and carrying him to Ajib's tent, threw him down at his feet. Quoth Ajib, "O Sayyar, what is this?" Quoth he, "This be thy brother Gharib"; whereat Ajib rejoiced and said, "The blessings of the Idols light upon thee! Loose him and wake him." So they made him sniff up vinegar, and he came to himself and opened his eyes; then finding himself bound and in a tent other than his own, exclaimed, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great!" Thereupon Ajib cried out at him, saying, "Dost thou draw on me, O dog, and seek to slay me and take on me thy blood-wreak of thy father and thy mother? I will send thee this very day to them and rid the world of thee." Replied Gharib, "Kafir hound! soon shalt thou see against whom the wheels of fate shall revolve and who shall be overthrown by the wrath of the Almighty King, Who wotteth what is in hearts and Who shall leave thee in Gehenna tormented and confounded! Have ruth on thyself and say with me:—There is no god but *the* God and Abraham is the Friend of God!" When Ajib heard Gharib's words, he snarled and snorted and railed at his god, the stone, and called for the sword and the leather-rug of blood; but his Wazir, who was at heart a Moslem though outwardly a Miscreant, rose and kissing ground before him, said, "Patience, O King, deal not hastily, but wait till we know the conquered from the conqueror. If we prove the victors, we shall have power to kill him and, if we be beaten, his being alive in our hands will be a strength to us." And the Emirs said, "The Minister speaketh sooth!"—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Six Hundred and Thirtieth Night,

She continued, It hath reached me, O auspicious King, that when Ajib purposed to slay Gharib, the Wazir rose and said, "Deal not hastily, for we have always power to kill him!" So Ajib bade lay his brother Gharib in irons and chain him up in his own tent and set a thousand stout warriors to guard him. Meanwhile, Gharib's host, when they awoke that morning and found not their King, were as sheep sans a shepherd; but Sa'adan the Ghul cried out at them, saying, "O folk, don your war-gear and trust to your Lord to defend you!" So Arabs and Ajams mounted horse, after clothing themselves in hauberks of iron and surling themselves in straight-knit mail, and sallied forth to the field, the Chiefs and the colours moving in van. Then dashed out the

Ghul of the Mountain, with a club on his shoulder, two hundred pounds in weight, and wheeled and careered, saying, "Ho, worshippers of idols, come ye out and renown it this day, for 'tis a day of onslaught! Whoso knoweth me hath enough of my mischief and whoso knoweth me not, I will make myself known to him. I am Sa'adan, servant of King Gharib. Who is for jousting? Who is for fighting? Let no faint-heart come forth to me to-day or weakling." And there rushed upon him a Champion of the Infidels, as he were a flame of fire, and drove at him, but Sa'adan charged home at him and dealt him with his club a blow which broke his ribs and cast him lifeless to the earth. Then he called out to his sons and slaves, saying, "Light the bonfire, and whoso falleth of the Kafirs do ye dress him and roast him well in the flame, then bring him to me that I may break my fast on him!" So they kindled a fire midmost the plain and laid thereon the slain till he was cooked, when they brought him to Sa'adan, who gnawed his flesh and crunched his bones. When the Miscreants saw the Mountain-Ghul do this deed, they were affrighted with sore affright; but Ajib cried out to his men, saying, "Out on you! Fall upon the Ogre and hew him in hunks with your scymitars!" So twenty thousand men ran at Sa'adan, whilst the footmen circled round him and rained upon him darts and shafts so that he was wounded in four-and-twenty places, and his blood ran down upon the earth, and he was alone. Then the host of the Moslems drave at the heathenry, calling for help upon the Lord of the three Worlds, and they ceased not from fight and fray till the day came to an end, when they drew apart. But the Infidels had captured Sa'adan, as he were a drunken man for loss of blood; and they bound him fast and set him by Gharib, who seeing the Ghul a prisoner, said, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great! O Sa'adan, what case is this?" "O my lord," replied Sa'adan, "it is Allah (extolled and exalted be He!) who ordaineth joy and annoy, and there is no help but this and that betide." And Gharib rejoined, "Thou speakest sooth, O Sa'adan!" But Ajib passed the night in joy, and he said to his men, "Mount ye on the morrow and fall upon the Moslems so shall not one of them be left alive." And they replied, "Hearkening and obedience!" This is how it fared with them; but as regards the Moslems, they passed the night dejected and weeping for their King and Sa'adan; but Sahim said to them, "O folk, be not concerned, for the aidance of Almighty Allah is nigh." Then he waited till midnight, when he assumed the garb

of a tent-pitcher; and repairing to Ajib's camp, made his way between the tents and pavilions till he came to the King's marquee, where he saw him seated on his throne surrounded by his Princes. So he entered, and going up to the candles which burnt in the tent, snuffed them and sprinkled levigated henbane on the wicks; after which he withdrew and waited without the marquee till the smoke of the burning henbane reached Ajib and his Princes, and they fell to the ground like dead men. Then he left them and went to the prison tent, where he found Gharib and Sa'adan, guarded by a thousand braves, who were overcome with sleep. So he cried out at the guards, saying, "Woe to you! Sleep not; but watch your prisoners and light the cressets." Presently he filled a cresset with firewood, on which he strewed henbane, and, lighting it, went round about the tent with it, till the smoke entered the nostrils of the guards, and they all fell asleep drowned by the drug. When he entered the tent and finding Gharib and Sa'adan also insensible, he aroused them by making them smell and sniff at a sponge full of vinegar he had with him. Thereupon he loosed their bonds and collars, and when they saw him they blessed him and rejoiced in him. After this they went forth and took all the arms of the guards, and Sahim said to them, "Go to your own camp," while he re-entered Ajib's pavilion, and, wrapping him in his cloak, lifted him up and made for the Moslem encampment. And the Lord, the Compassionate, protected him, so that he reached Gharib's tent in safety and unrolled the cloak before him. Gharib looked at its contents, and seeing his brother Ajib bound, cried out, "Allaho Akbar—God is Most Great! Aidance! Victory!" And he blessed Sahim and bade him arouse Ajib. So he made him smell the vinegar mixed with incense, and he opened his eyes, and finding himself bound and shackled, hung down his head earthwards. —And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Six Hundred and Fortieth Night,

She said, It hath reached me, O auspicious King, that after Sahim had aroused Ajib, whom he had made insensible with henbane, and had brought to his brother Gharib, the captive opened his eyes, and feeling himself bound and shackled, hung down his head earthwards. Thereupon cried Sahim, "O accursed, lift thy head!" So he raised his eyes and found him-

self amongst Arabs and Ajams and saw his brother seated on the throne of his estate and the place of his power, wherefore he was silent and spake not. Then Gharib cried out and said, "Strip me this hound!" So they stripped him and came down upon him with whips, till they weakened his body and subdued his pride, after which Gharib set over him a guard of an hundred knights. And when this fraternal correction had been administered they heard shouts of, "There is no god but *the* God!" and "God is Most Great!" from the camp of the Kafirs. Now the cause of this was that King Al-Damigh, Gharib's uncle, had set out from Al-Jazirah ten days after his nephew, with twenty thousand horse, and on nearing the field of battle had despatched one of his scouts to get news. The man was absent a whole day, at the end of which time he returned and told Al-Damigh all that had happened to Gharib with his brother. So he waited till the night, when he fell upon the Infidels, crying out, "Allaho Akbar!" and put them to the edge of the biting scymitar. When Gharib heard the Takbir,¹ he said to Sahim, "Go find out the cause of these shouts and war-cries." So Sahim repaired to the field of battle, and questioned the slaves and camp followers, who told him that King Al-Damigh had come up with twenty thousand men, and had fallen upon the idolaters by night, saying, "By the virtue of Abraham the Friend, I will not forsake my brother's son, but will play a brave man's part and beat back the host of Miscreants and please the Omnipotent King!" So Sahim returned and told his uncle's derring-do to Gharib, who cried out to his men, saying, "Don your arms and mount your steeds and let us succour my father's brother!" So they took horse and fell upon the Infidels and put them to the edge of the sharp sword. By the morning they had killed nigh fifty thousand of the Kafirs and made other thirty thousand prisoners, and the rest of Ajib's army dispersed over the length and breadth of earth. Then the Moslems returned in victory and triumph, and Gharib rode out to meet his uncle, whom he saluted and thanked for his help. Quoth Al-Damigh, "I wonder if that dog Ajib fell in this day's affair." Quoth Gharib, "O uncle, be of good cheer and keep thine eyes cool and clear. Know that he is with me in chains." When Al-Damigh heard this he rejoiced with exceeding joy, and the two kings dismounted and entered the pavilion, but found no Ajib there, whereupon Gharib exclaimed, "O Glory of Abraham, the Friend (upon whom be the Peace!)," adding, "Alas,

¹ *i.e.* the slogan-cry of "Allaho Akbar," which M. C. Barbier de Meynard compares with the Christian "Te Deum."

what an ill end is this to a glorious day!" And he cried out to the tent-pitchers, saying, "Woe to you! Where is my enemy who oweth me so much?" Quoth they, "When thou mountedst and we went with thee thou didst not bid us guard him." And Gharib exclaimed, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great!" But Al-Damigh said to him, "Hasten not nor be concerned, for where can he go, and we in pursuit of him?" Now the manner of Ajib's escape was in this wise. His page Sayyar had been ambushed in the camp, and when he saw Gharib mount and ride forth, leaving none to guard his enemy Ajib, he could hardly credit his eyes. So he waited awhile and presently crept to the tent and taking Ajib, who was senseless for the pain of the bastinado, on his back, made off with him into the open country, and fared on at the top of his speed from early night to the next day, till he came to a spring of water under an apple tree. There he set down Ajib from his back and washed his face, whereupon he opened his eyes and seeing Sayyar, said to him, "O Sayyar, carry me to Cufa that I may recover there and levy horsemen and soldiers wherewith to overthrow my foe: and know, O Sayyar, that I am an-hungered." So Sayyar sprang up and going out to the desert caught an ostrich-poult and brought it to his lord. Then he gathered fuel and deftly using the fire-sticks kindled a fire, by which he roasted the bird which he had hallal'd,¹ and fed Ajib with its flesh and gave him to drink of the water of the spring, till his strength returned to him, after which he went to one of the Badawi tribal encampments, and stealing thence a steed mounted Ajib upon it and journeyed on with him for many days till they drew near the city of Cufa. The Viceroy of the capital came out to meet and salute the King, whom he found weak with the beating his brother had inflicted upon him, and Ajib entered the city and called his physicians. When they answered his summons, he bade them heal him in less than ten days' time. They said, "We hear and we obey," and they tended him till he became whole of the sickness that was upon him and of the punishment. Then he commanded his Wazirs to write letters to all his Nabobs and vassals, and he indited one-and-twenty writs and despatched them to the governors, who assembled their troops and set out for Cufa by forced marches. —And Shahrazad perceived the dawn of day and ceased saying her permitted say.

¹ The Anglo-Indian term for the Moslem rite of killing animals for food. (Pilgrimage, i. 377.)

Now when it was the Six Hundred and Forty-first Night,

She continued, It hath reached me, O auspicious King, that Ajib sent orders to assemble the troops, who marched forthright to Cufa. Meanwhile, Gharib, being troubled for Ajib's escape, despatched in quest of him a thousand braves, who dispersed on all sides and sought him a day and a night, but found no trace of him; so they returned and told Gharib, who called for his brother Sahim, but found him not; whereat he was sore concerned, fearing for him from the shifts of Fortune. And lo! Sahim entered and kissed ground before Gharib, who rose when he saw him, and asked, "Where hast thou been, O Sahim!" He answered, "O King, I have been to Cufa and there I find that the dog Ajib hath made his way to his capital and is healed of his hurts: eke, he hath written letters to his vassals and sent them to his Nabobs who have brought him troops." When Gharib heard this, he gave the command to march; so they struck tents and fared for Cufa. When they came in sight of the city, they found it compassed about with a host like the surging main, having neither beginning nor end. So Gharib with his troops encamped in face of the Kafirs and set up his standards, and darkness fell down upon the two hosts, whereupon they lighted camp-fires, and kept watch till daybreak. Then King Gharib rose, and making the Wuzu-ablution, prayed a two-bow prayer according to the rite of our father Abraham the Friend (upon whom be the Peace!), after which he commanded the battle-drums to sound the point of war. Accordingly, the kettle-drums beat to combat and the standards fluttered whilst the fighting men armour donned and their horses mounted and themselves displayed and to plain fared. Now the first to open the gate of war was King Al-Damigh, who urged his charger between the two opposing armies and displayed himself and played with the swords and the spears, till both hosts were confounded and at him marvelled, after which he cried out, saying, "Who is for jousting? Let no sluggard come out to me or weakling; for I am Al-Damigh the King, brother of Kundamir the King." Then there rushed forth a horseman of the Kafirs, as he were a flame of fire, and drave at Al-Damigh, without word said; but the King received him with a lance-thrust in the breast so dour that the point issued from between his shoulders and Allah hurried his soul to the fire, the abiding-place dire. Then came forth a second he slew, and a third he slew likewise, and they ceased not to come out to him, and he

to slay them, till he had made an end of six-and-seventy fighting men. Hereupon the Miscreants and men of might hung back and would not encounter him; but Ajib cried out to his men and said, "Fie on you, O folk! if ye all go forth to him, one by one, he will not leave any of you, sitting or standing. Charge on him all at once and cleanse of them our earthly wone and strew their heads for your horses' hoofs like a plain of stone!" So they waved the awe-striking flag and host was heaped upon host; blood rained in streams upon earth and railed and the Judge of battle ruled, in whose ordinance is no unright. The fearless stood firm on feet in the stead of flight, whilst the faint-heart gave back and took to flight, thinking the day would never come to an end nor the curtains of gloom would be drawn by the hand of Night; and they ceased not to battle with swords and to smite till light darkened and murk darkened. Then the kettle-drums of the Infidels beat the retreat, but Gharib, refusing to stay his arms, drave at the Paynimry, and the Believers in Unity, the Moslems, followed them. How many heads and hands they shore, how many necks and sinews they tore, how many knees and spines they mashed, and how many grown men and boys they to death bashed! With the first gleam of morning grey the Infidels broke and fled away, in disorder and disarray; and the Moslems followed them till middle-day and took over twenty thousand of them, whom they brought to their tents in bonds to stay. Then Gharib sat down before the gate of Cufa and commanded a herald to proclaim pardon and protection for every wight who should leave the worship to idols dight and profess the unity of His All-might the Creator of mankind and of light and night. So was made proclamation as he bade in the streets of Cufa and all that were therein embraced the True Faith, great and small; then they issued forth in a body and renewed their Islam before King Gharib, who rejoiced in them with exceeding joy and his breast broadened and he threw off all annoy. Presently he enquired of Mardas and his daughter Mahdiyah, and, being told that he had taken up his abode behind the Red Mountain, he called Sahim and said to him, "Find out for me what has become of thy father." Sahim mounted steed without stay or delay and set his berry-brown spear in rest and fared on in quest till he reached the Red Mountain, where he sought for his father, yet found no trace of him nor of his tribe; however, he saw in their stead an elder of the Arabs, a very old man, broken with excess of years, and asked him of the folk and whither they were gone. Replied

he, "O my son, when Mardas heard of Gharib's descent upon Cufa he feared with great fear and, taking his daughter and his folk, set out with his handmaids and negroes into the wild and wold, and I wot not whither he went." So Sahim, hearing the Shaykh's words, returned to Gharib and told him thereof, whereat he was greatly concerned. Then he sat down on his father's throne and opening his treasures, distributed largesse to each and every of his braves. And he took up his abode in Cufa and sent out spies to get news of Ajib. He also summoned the Grandees of the realm, who came and did him homage; as also did the citizens, and he bestowed on them sumptuous robes of honour and commended the Ryots to their care.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Six Hundred and Forty-second Night,

She pursued, It hath reached me, O auspicious King, that Gharib, after giving robes of honour to the citizens of Cufa and commending the Ryots to their care, went out on a day of the days to hunt, with an hundred horse, and fared on till he came to a Wady, abounding in trees and fruits and rich in rills and birds. It was a pasturing-place for roes and gazelles, to the spirit a delight whose scents reposed from the languor of fight. They encamped in the valley, for the day was clear and bright, and there passed the night. On the morrow, Gharib made the Wuzu-ablution and prayed the two-bow dawn-prayer, offering up praise and thanks to Almighty Allah; when, lo and behold! there arose a clamour and confusion in the meadows, and he bade Sahim go see what was to do. So Sahim mounted forthright and rode till he espied goods being plundered and horses haltered and women carried off and children crying out. Whereupon he questioned one of the shepherds, saying, "What be all this?" and they replied, "This is the Harim of Mardas, Chief of the Banu Kahtan and his good and that of his clan; for yesterday Jamrkan slew Mardas and made prize of his women and children and household stuff and all the belonging of his tribe. It is his wont to go a-raiding and to cut off highways and waylay wayfarers and he is a furious tyrant; neither Arabs nor Kings can prevail against him and he is the scourge and curse of the country." Now when Sahim heard these news of his sire's slaughter and the looting of his Harim and property, he returned to Gharib and told him the case, wherefore fire was added to his

fire and his spirit chafed to wipe out his shame and his blood-wit to claim: so he rode with his men after the robbers till he overtook them and fell upon them, crying out and saying, "Almighty Allah upon the rebel, the traitor, the infidel!" and he slew in a single charge one-and-twenty fighting-men. Then he halted in mid-field, with no coward's heart, and cried out, "Where is Jamrkan? Let him come out to me, that I may make him quaff the cup of disgrace and rid of him earth's face!" Hardly had he made an end of speaking, when forth rushed Jamrkan, as he were a calamity of calamities or a piece of a mountain, cased in steel. He was a mighty huge¹ Amalekite; and he drave at Gharib without speech or salute, like the fierce tyrant he was. And he was armed with a mace of China steel, so heavy, so potent, that had he smitten a hill he had smashed it. Now when he charged, Gharib met him like a hungry lion, and the brigand aimed a blow at his head with his mace; but he evaded it and it smote the earth and sank therein half a cubit deep. Then Gharib took his battle flail and smiting Jamrkan on the wrist, crushed his fingers and the mace dropped from his grasp; whereupon Gharib bent down from his seat in selle and snatching it up, swiftness than the blinding leven, smote him therewith full on the flat of the ribs, and he fell to the earth like a long-stemmed palm-tree. So Sahim took him and pinioning him, haled him off with a rope, and Gharib's horsemen fell on those of Jamrkan and slew fifty of them: the rest fled; nor did they cease flying till they reached their tribal camp and raised their voices in clamour; whereupon all who were in the Castle came out to meet them and asked the news. They told the tribe what had passed; and, when they heard that their chief was a prisoner, they set out for the valley vying one with other in their haste to deliver him. Now when King Gharib had captured Jamrkan and had seen his braves take flight, he dismounted and called for Jamrkan, who humbled himself before him, saying, "I am under thy protection, O champion of the Age!" Replied Gharib, "O dog of the Arabs, dost thou cut the road for the servants of Almighty Allah, and fearest thou not the Lord of the Worlds?" "O my master," asked Jamrkan, "and who is the Lord of the Worlds?" "O dog," answered Gharib, "and what calamity dost thou worship?" He said, "O my lord, I worship a god made of

¹ Arab "tawilan jiddan" — a hideous Cairenism in these days; but formerly used by Al-mas'ûdi and other good writers.

dates¹ kneaded with butter and honey, and at times I eat him and make me another." When Gharib heard this, he laughed till he fell backwards and said, "O miserable, there is none worship-worth save Almighty Allah, who created thee and created all things and provideth all creatures with daily bread, from Whom nothing is hid and He over all things is Omnipotent." Quoth Jamrkan, "And where is this great god, that I may worship Him?" Quoth Gharib, "O fellow, know that this god's name is Allah—the God—and it is He who fashioned the heavens and the earth and garred the trees to grow and the waters to flow. He created wild beasts and birds and Paradise and Hell-fire, and veileth Himself from all eyes seeing and of none being seen. He, and He only, is the Dweller on high. Extolled be His perfection! There is no god but He!" When Jamrkan heard these words, the ears of his heart were opened; his skin shuddered with horripilation and he said, "O my lord, what shall I say that I may become of you and that this mighty Lord may accept of me?" Replied Gharib, "Say:—There is no god but *the* God and Abraham the Friend is the Apostle of God!" So he pronounced the profession of the Faith and was written of the people of felicity. Then quoth Gharib, "Say me, hast thou tasted the sweetness of Al-Islam?" and quoth the other, "Yes"; whereupon Gharib cried, "Loose his bonds!" So they unbound him and he kissed ground before Gharib and his feet. Now whilst this was going on, behold they espied a great cloud of dust that towered till it walled the wold,—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Six Hundred and forty third Night,

She pursued, It hath reached me, O auspicious King, that Jamrkan islamised and kissed ground between the hands of Gharib; and, as they were thus, behold, a great cloud of dust towered till it walled the wold and Gharib said to Sahim, "Go and see for us what it be." So he went forth, like a bird in full flight, and presently returned, saying, "O King of the Age, this dust is of the Banu Amir, the comrades of Jamrkan." Whereupon quoth Gharib to the new Moslem, "Ride out to thy

¹ Arab. "Ajwah," enucleated dates pressed together into a solid mass so as to be sliced with a knife like cold pudding. The allusion is to the dough-
idols of the Hanifah tribe, whose eating their gods made the saturnine Caliph Omar laugh

people and offer to them Al-Islam: an they profess, they shall be saved; but an they refuse, we will put them to the sword." So Jamrkan mounted and driving steed towards his tribesmen, cried out to them; and they knew him and dismounting, came up to him on foot and said, "We rejoice in thy safety, O our lord!" Said he, "O folk, whoso obeyeth me shall be saved; but whoso gainsayeth me, I will cut him in twain with this scymitar." And they made answer, saying, "Command us what thou wilt, for we will not oppose thy commandment." Quoth he, "Then say with me:—There is no god but *the* God and Abraham is the Friend of God!" They asked, "O our lord, whence haddest thou these words?" And he told them what had befallen him with Gharib, adding, "O folk, know ye not that I am your chief in battle-plain and where men of cut and thrust are fain; and yet a man single-handed me to prisoner hath ta'en and made me the cup of shame and disgrace to drain?" When they heard his speech, they spoke the word of Unity and Jamrkan led them to Gharib, at whose hands they renewed their profession of Al-Islam and wished him glory and victory, after they had kissed earth before him. Gharib rejoiced in them and said to them, "O folk, return to your people and expound Al-Islam to them"; but all replied, "O our lord, we will never leave thee, whilst we live; but we will go and fetch our families and return to thee." And Gharib said, "Go, and join me at the city of Cufa." So Jamrkan and his comrades returned to their tribal camp and offered Al-Islam to their women and children, who all to a soul embraced the True Faith, after which they dismantled their abodes and struck their tents and set out for Cufa, driving before them their steeds, camels and sheep. During this time Gharib returned to Cufa, where the horsemen met him in state. He entered his palace and sat down on his sire's throne with his champions ranged on either hand. Then the spies came forwards, and informed him that his brother Ajib had made his escape and had taken refuge with Jaland¹ bin Karkar, lord of the city of Oman and land of Al-Yaman; whereupon Gharib cried aloud to his host, "O men, make you ready to march in three days." Then he expounded Al-Islam to the thirty thousand men he had captured in the first affair, and exhorted them to profess and take service with him. Twenty thousand embraced

¹ Mr. Payne writes "Julned" In a fancy name we must not look for grammar; but a quiescent *lām* (*l*) followed by *nūn* (*n*) is unknown to Arabic, while we find sundry cases of "lan" (fath'd *lām* and *nūn*), and Jalandah means noxious or injurious. In Oman also there was a dynasty called Julándah, for which see Mr. Badger, xiii. and *passim*.

the Faith, but the rest refused and he slew them. Then came forward Jamrkan and his tribe and kissed ground before Gharib, who bestowed on him a splendid robe of honour and made him captain of his vanguard, saying, "O Jamrkan, mount with the Chiefs of thy kith and kin and twenty thousand horse and fare on before us to the land of Jaland bin Karkar." "Hearkening and obedience," answered Jamrkan and leaving the women and children of the tribe in Cufa, he set forward. Then Gharib passed in review the Harim of Mardas and his eye lit upon Mahdiah, who was among the women, wherewith he fell down fainting. They sprinkled rose-water on his face, till he came to himself, when he embraced Mahdiah and carried her into a sitting-chamber, where he sat with her; and they twain lay together that night without fornication. Next morning he went out and sitting down on the throne of his kingship, robed his uncle Al-Damigh with a robe of honour; and appointed him his viceroy over all Al-Irak, commending Mahdiah to his care, till he should return from his expedition against Ajib; and, when the order was accepted, he set out for the land of Al-Yaman and the City of Oman with twenty thousand horse and ten thousand foot. Now when Ajib and his defeated army drew in sight of Oman, King Jaland saw the dust of their approach and sent to find out its meaning scouts who returned and said, "Verily this is the dust of one hight Ajib, lord of Al-Irak." And Jaland wondered at his coming to his country and when assured of the tidings, he said to his officers, "Fare ye forth and meet him." So they went out and met him and pitched tents for him at the city-gate; and Ajib entered in to Jaland, weeping-eyed and heavy-hearted. Now Jaland's wife was the daughter of Ajib's paternal uncle and he had children by her; so, when he saw his kinsman in this plight, he asked for the truth of what ailed him, and Ajib told him all that had befallen him, first and last, from his brother, and said, "O King, Gharib biddeth the folk worship the Lord of the heavens and forbiddeth them from the service of simulacres and other of the gods." When Jaland heard these words he raged and revolted and said, "By the virtue of the Sun, Lord of Life and Light, I will not leave one of thy brother's folk in existence! But where didst thou quit them and how many men are they?" Answered Ajib, "I left them in Cufa and they be fifty thousand horse." Whereupon Jaland called his Wazir Jawâpard,¹ saying, "Take thee seventy thousand horse and fare

¹ Doubtless for Jawân - mard — un giovane, a brave. See vol. iii., night cccxvii.

to Cufa and bring me the Moslems alive, that I may torture them with all manner of tortures." So Jawamard departed with his host and fared through the first day and the second till the seventh day, when he came to a Wady abounding in trees and rills and fruits. Here he called a halt—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Six Hundred and Forty-fourth Night,

She pursued, it hath reached me, O auspicious King, that when Jaland sent Jawamard with his army to Cufa, they came upon a Wady abounding in trees and rills, where a halt was called and they rested till the middle of the night, when the Wazir gave the signal for departure and mounting, rode on before them till hard upon dawn, at which time he descended into a well-wooded valley, whose flowers were fragrant and whose birds warbled on boughs, as they swayed gracefully to and fro, and Satan blew into his sides and puffed him up with pride and he improvised these couplets and cried :—

I plunge with my braves in the seething sea ; • Seize the foe in my strength and my valiancy ;
And the doughtiest knights wot me well to be • Friend to friend and fierce foe to mine enemy.
I will load Gharib with the captive's chains • Right soon, and return in all joy and glee ;
For I've donned my mail and my weapons wield • And on all sides charge at the chivalry ¹

Hardly had Jawamard made an end of his verses when there came out upon him from among the trees a horseman of terrible mien covered and clad in steely sheen, who cried out to him, saying, "Stand, O riff-raff of the Arabs! Doff thy dress and ground thine arms-gear and dismount thy destrier and be off with thy life!" When Jawamard heard this, the light in his eyes became darkest night and he drew his sabre and drove at Jamrkan, for he it was, saying, "O thief of the Arabs, wilt thou cut the road for me, who am captain of the host of Jaland bin Karkar and am come to bring Gharib and his men in bond?" When Jamrkan heard these words, he said, "How cooling is this to my heart and liver!" And he made at Jawamard, versifying in these couplets :—

¹ Mr. Payne transposes the distichs, making the last first. I have followed the Arabic order, finding it in the Mac. and Bul Edits. (ii. 129).

I'm the noted knight in the field of fight, • Whose sabre and spear
every foe affright !

Jamrkan am I, to my foes a fear, • With a lance-lunge known unto
every knight :

Gharib is my lord, nay my pontiff, my prince, • Where the two hosts
dash very lion of might :

An Imam of the Faith, pious, striking awe • On the plain where his
foes like the fawn take flight ;

Whose voice bids folk to the faith of the Friend, • False, doubling idols
and gods despite !

Now Jamrkan had fared on with his tribesmen ten days' journey from Cufa-city and called a halt on the eleventh day till midnight, when he ordered a march and rode on advancing them till he descended into the valley aforesaid and heard Jawanard reciting his verses. So he drave at him as the driving of a ravening lion, and smiting him with his sword, clove him in twain and waited till his captains came up, when he told them what had passed and said to them, "Take each of you five thousand men and disperse round about the Wady, whilst I and the Banu Amir fall upon the enemy's van, shouting, Allaho Akbar—God is Most Great ! When ye hear my slogan, do ye charge them, crying like me upon the Lord, and smite them with the sword." "We hear and we obey," answered they and turning back to their braves did his bidding and spread themselves about the sides of the valley in the twilight forerunning the dawn. Presently, lo and behold ! up came the army of Al-Yaman, like a flock of sheep, filling plain and steep, and Jamrkan and the Banu Amir fell upon them, shouting, "Allaho Akbar !" till all heard it, Moslems and Miscreants. Whereupon the True Believers ambushed in the valley answered from every side and the hills and mountains responsive cried and all things replied, green and dried, saying, "God is Most Great ! Aidance and Victory to us from on High ! Shame to the Miscreants who His name deny !" And the Kafirs were confounded and smote one another with sabres keen, whilst the True Believers and pious fell upon them like flames of fiery sheen, and naught was seen but heads flying and blood jetting and faint-hearts hieing. By the time they could see one another's faces, two-thirds of the Infidels had perished, and Allah hastened their souls to the fire and abiding-place dire. The rest fled and to the deserts sped, whilst the Moslems pursued them to slay and take captives till middle-day, when they returned in triumph with seven thousand prisoners ; and but six-and-twenty thousand of the Infidels escaped and the most of them wounded. Then the Moslems collected the horses and arms, the loads and tents of

the enemy, and despatched them to Cufa with an escort of a thousand horse;—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Six Hundred and Forty-fifth Night,

She said, It hath reached me, O auspicious King, that Jamrkan in his battle with Jawamard slew him and slew his men; and, after taking many prisoners and much money and many horses and loads, sent them with an escort of a thousand riders, to Cufa city. Then he and the army of Al-Islam dismounted and expounded The saving Faith to the prisoners, who made profession with heart and tongue; whereupon they released them from bonds and embraced them and rejoiced in them. Then Jamrkan made his troops, who had swelled to a mighty many, rest a day and a night and marched with the dawn, intending to attack Jaland bin Karkar in the city of Oman; whilst the thousand horse fared back to Cufa with the loot. When they reached the city, they went in to King Gharib and told him what had passed, whereat he rejoiced and gave them joy and, turning to the Ghul of the Mountain, said, "Take horse with twenty thousand and follow Jamrkan." So Sa'adan and his sons mounted and set out, amid twenty thousand horse for Oman. Meanwhile, the fugitives of the defeated Kafirs reached Oman and went in to Jaland, weeping and crying, "Woe!" and "Ruin!" whereat he was confounded and said to them, "What calamity hath befallen you?" So they told him what had happened and he said, "Woe to you! How many men were they?" They replied, "O King, there were twenty standards, under each a thousand men." When Jaland heard these words he said, "May the sun pour no blessing on you! Fie upon you! What, shall twenty thousand overcome you, and you seventy thousand horse and Jawamard able to withstand three thousand in field of fight?" Then, in the excess of his rage and mortification, he bared his blade and cried out to those who were present, saying, "Fall on them!" So the courtiers drew their swords upon the fugitives, and annihilated them to the last man and cast them to the dogs. Then Jaland cried aloud to his son, saying, "Take an hundred thousand horse and go to Al-Irak and lay it waste altogether." Now this son's name was Kûrajân and there was no doughtier knight in all the force; for he could charge single-handed three thousand riders. So he and his host made haste to equip themselves and marched in battle-array, rank following

rank, with the Prince at their head, glorying in himself and improvising these couplets :—

I'm Al-Kurajan, and my name is known • To beat all who in wold or
in city wone!

How many a soldier my sword at will • Struck down like a cow on the
ground bestrown?

How many a soldier I've forced to fly • And have rolled their heads as
a ball is thrown?

Now I'll drive and harry the land Irak¹ • And like rain I'll shower the
blood of fone;

And lay hands on Gharib and his men, whose doom • To the wise a
warning shall soon be shown!

The host fared on twelve days' journey, and while they were still marching, behold! a great dust-cloud arose before them and walled the horizon and the whole region. So Kurajan sent out scouts, saying, "Go forth and bring me tidings of what meaneth this dust." They went till they passed under the enemy's standards, and presently returning, said, "O King, verily this is the dust of the Moslems." Whereat he was glad and said, "Did ye count them?" And they answered, "We counted the colours and they numbered twenty." Quoth he, "By my faith, I will not send one man-at-arms against them, but will go forth to them alone by myself and strew their heads under the horses' hooves!" Now this was the army of Jamrkan, who espying the host of the Kafirs and seeing them as a surging sea, called a halt; so his troops pitched the tents and set up the standards, calling upon the name of the All-wise One, the Creator of light and gloom, Lord of all creatures, Who seeth while Him none sees, the High to infinity, extolled and exalted be He! There is no god but He! The Miscreants also halted and pitched their tents, and Kurajan said to them, "Keep on your arms and in armour sleep, for during the last watch of the night we will mount and trample yonder handful under feet!" Now one of Jamrkan's spies was standing nigh and heard what Kurajan had contrived; so he returned to the host and told his chief who said to them, "Arm yourselves and as soon as it is night, bring me all the mules and camels and hang all the bells and clinkets and rattles ye have about their necks." Now they had with them more than twenty thousand camels and mules. So they waited till the Infidels fell asleep when Jamrkan commanded them to mount, and they arose to

¹ Al-Irak like Al-Yaman may lose the article in verse.

ride, and on the Lord of the Worlds they relied. Then said Jamrkan, "Drive the camels and mules to the Miscreants' camp and push them with your spears for goads!" They did as he bade and the beasts rushed upon the enemy's tents, whilst the bells and clinkets and rattles jangled¹ and the Moslems followed at their heels, shouting, "God is Most Great!" till all the hills and mountains resounded with the name of the Highmost Deity, to Whom belong Glory and Majesty! The cattle hearing this terrible din, took fright and rushed upon the tents and trampled the folk, as they lay asleep.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Six Hundred and Forty-sixth Night,

She continued, It hath reached me, O auspicious King, that when Jamrkan fell upon them with his men and steeds and camels, and the camp lay sleeping, the idolaters started up in confusion and, snatching up their arms, fell upon one another with smiting, till the most part was slaughtered. And when the day broke, they looked and found no Moslem slain, but saw them all on horse-back, armed and armoured; wherefore they knew that this was a sleight which had been played upon them, and Kurajan cried out to the remnant of his folk, "O sons of whores, what we had a mind to do with them, that have they done with us and their craft hath gotten the better of our cunning." And they were about to charge when, lo and behold! a cloud of dust rose high and walled the horizon-sky, when the wind smote it, so that it spired aloft and spread pavilion-wise in the lift, and there it hung; and presently appeared beneath it the glint of helmet and gleam of hauberk and splendid warriors, baldrick'd with their tempered swords and holding in rest their supple spears. When the Kafirs saw this, they held back from the battle, and each army sent out to know the meaning of this dust, scouts who returned with the news that it was an army of Moslems. Now this was the host of the Mountain-Ghul whom Gharib had despatched to Jamrkan's aid, and Sa'adan himself rode in their van. So the two hosts of the True Believers joined company, and rushing upon the Paynimry like a flame of fire, plied them with keen

¹ Arab. "Ka'ka'af": hence Jabal Ka'ka'an, the higher levels in Meccah, of old inhabited by the Jurhamites and so called from their clashing and jangling arms; whilst the Amalekites dwelt in the lower grounds called Jiyád from their generous steeds (Pilgrimage, iii. 191).

sword and Rudaynian spear and quivering lance, what while day was darkened and eyes for the much dust starkened. The valiant stood fast and the faint-hearted coward fled and to the wilds and the wolds swift sped, whilst the blood over earth was like torrents shed; nor did they cease from fight till the day took flight and in gloom came the night. Then the Moslems drew apart from the Miscreants and returned to their tents, where they ate and slept till the darkness fled away and gave place to smiling day; when they prayed the dawn-prayer and mounted to battle. Now Kurajan had said to his men as they drew off from fight (for indeed two-thirds of their number had perished by sword and spear), "O folk, to-morrow, I will champion it in the stead of war where cut and thrust jar, and where braves push and wheel, I will take the field." So, as soon as light was seen and morn appeared with its shine and sheen, took horse the hosts twain and shouted their slogans amain and bared the brand and hent lance in hand and in ranks took stand. The first to open the door of war was Kurajan, who cried out, saying, "Let no coward come out to me this day nor craven!" Whereupon Jamrkan and Sa'adan stood by the colours, but there ran at him a captain of the Banu Amir, and the two drave each at other awhile, like two rams butting. Presently Kurajan seized the Moslem by the jerkin under his hauberk and, dragging him from his saddle, dashed him to the ground where he left him; upon which the Kafirs laid hands on him and bound him and bore him off to their tents; whilst Kurajan wheeled about and careered and offered battle, till another captain came out, whom also he took prisoner; nor did he leave to do thus till he had made prize of seven captains before mid-day. Then Jamrkan cried out with so mighty a cry, that the whole field made reply and heard it the armies twain, and ran at Kurajan with a heart in rageful pain, improvising these couplets:—

Jamrkan am I ! and a man of might, • Whom the warriors fear with a
sore affright :
I waste the forts and I leave the walls • To wail and weep for the
wights I smite :
Then, O Kurajan, tread the rightful road • And quit the paths of thy
foul unright :
Own the One True God, who dispread the skies • And made founts to
flow and the hills pegged tight :
An the slave embrace the True Faith, he'll 'scape • Hell pains and in
Heaven be deckt and dight !

When Kurajan heard these words, he snarked and snorted and foully abused the sun and the moon and drave at Jamrkan, versifying with these couplets:—

I'm Kurajan, of this age the knight ; • And my shade to the lions of Shara'¹ is blight :

I storm the forts and snare kings of beasts • And warriors fear me in field of fight ;

Then, harkye Jamrkan, if thou doubt my word, • Come forth to the combat and try my might !

When Jamrkan heard these verses he charged him with a stout heart, and they smote each at other with swords till the two hosts lamented for them, and they lunged with lance and great was the clamour between them : nor did they leave fighting till the time of mid-afternoon prayer was passed and the day began to wane. Then Jamrkan drave at Kurajan and smiting him on the breast with his mace,² cast him to the ground, as he were the trunk of a palm-tree ; and the Moslems pinioned him and dragged him off with ropes like a camel. Now when the Miscreants saw their Prince captive, a hot fever-fit of ignorance seized on them and they bore down upon the True Believers thinking to rescue him ; but the Moslem champions met them and left most of them prostrate on the earth, whilst the rest turned and sought safety in flight, seeking surer site, while the clanking sabres their backsides smite. The Moslems ceased not pursuing them till they had scattered them over mount and wold, when they returned from them to the spoil ; whereof was great store of horses and tents and so forth :—good look to it for a spoil ! Then Jamrkan went in to Kurajan and expounded to him Al-Islam, threatening him with death unless he embraced the Faith. But he refused ; so they cut off his head and stuck it on a spear, after which they fared on towards Oman³ city. But as regards the Kafirs, the survivors

1 Al-Shara', a mountain in Arabia.

2 See night dcxx. " This (mace) is a dangerous weapon when struck on the shoulders or unguarded arm : I am convinced that a blow with it on a head armoured with a *salade* (*cassis calata*, a light iron helmet) would stun a man " (says La Brocquière).

3 Oman, which the natives pronounce " Amán," is the region best known by its capital, Maskat. These are the *Omana Moscha* and *Omanum Emporium* of Ptolemy and the *Periplus*. Ibn Batutah writes *Ammán*, but the best dictionaries give " Oman." (N.B. — Mr. Badger, p. 1, wrongly derives *Sachalit* from " *Sawáhily* " : it is evidently " *Sáhili* .") The people bear by no means the best character : Ibn Batutah (fourteenth century) says, " their wives are most base ; yet, without denying this, their husbands express nothing like jealousy on the subject." (Lee, p. 62)

returned to Jaland and made known to him the slaying of his son and the slaughter of his host, hearing which he cast his crown to the ground and buffeting his face till the blood ran from his nostrils, fell fainting to the floor. They sprinkled rose-water on his head, till he came to himself and cried to his Wazir, "Write letters to all my Governors and Nabobs, and bid them leave not a smiter with the sword nor a lunger with the lance nor a bender of the bow, but bring them all to me in one body." So he wrote letters and despatched them by runners to the Governors, who levied their power and joined the King with a prevailing host, whose number was one hundred and eighty thousand men. Then they made ready tents and camels and noble steeds and were about to march when, behold, up came Jamrkan and Sa'adan the Ghul, with seventy thousand horse, as they were lions fierce-faced, all steel-encased. When Jaland saw the Moslems trooping on he rejoiced and said, "By the virtue of the Sun, and her resplendent light, I will not leave alive one of my foes; no, not one to carry the news, and I will lay waste the land of Al-Irak, that I may take my wreak for my son, the havoc-making champion bold; nor shall my fire be quenched or cooled!" Then he turned to Ajib and said to him, "O dog of Al-Irak, 'twas thou broughtest this calamity on us! But by the virtue of that which I worship, except I avenge me of mine enemy I will do thee die after foulest fashion!" When Ajib heard these words he was troubled with sore trouble and blamed himself; but he waited till nightfall, when the Moslems had pitched their tents for rest. Now he had been degraded and expelled the royal camp together with those who were left to him of his suite; so he said to them, "O my kinsmen, know that Jaland and I are dismayed with exceeding dismay at the coming of the Moslems, and I know that he will not avail to protect me from my brother nor from any other; so it is my counsel that we make our escape, whilst all eyes sleep, and flee to King Ya'arub bin Kahtán,¹ for that he hath more of men and is stronger of reign." They, hearing his advice exclaimed "Right is thy rede," whereupon he bade them kindle fires at their tent-doors and march under cover of the night. They did his bidding and set out, so by daybreak they had already fared far away. As soon as it was morning Jaland mounted with two hundred and sixty thousand fighting-men, clad cap-à-pie in

¹ The name, I have said, of a quasi-historical personage, son of Joktan, the first Arabist and the founder of the Tolihá ("successor") dynasty in Al-Yaman; while Jurham, his brother established that of Al-Hijaz. The name is probably chosen because well-known.

hauberks and cuirasses and strait-knit mail-coats, the kettle-drums beat a point of war, and all drew out for cut and thrust and fight and fray. Then Jamrkan and Sa'adan rode out with forty thousand stalwart fighting men, under each standard a thousand cavaliers, doughty champions, foremost in champaign. The two hosts drew out in battles and bared their blades and levelled their limber lances, for the drinking of the cup of death. The first to open the gate of strife was Sa'adan, as he were a mountain of Syenite or a Marid of the Jinn. Then dashed out to him a champion of the Infidels, and the Ghul slew him and casting him to the earth, cried out to his sons and slaves, saying, "Light the fire and roast me this dead one." They did as he bade and brought him the roast and he ate it and crunched the bones, whilst the Kafirs stood looking on from afar; and they cried out, "Oh for aid from the light-giving Sun!" and were affrighted at the thought of being slain by Sa'adan. Then Jaland shouted to his men, saying, "Slay me yonder loathsome beast!" Whereupon another captain of his host drove at the Ghul; but he slew him, and he ceased not to slay horseman after horseman, till he had made an end of thirty men. With this the blamed Kafirs held back and feared to face him, crying, "Who shall cope with Jinns and Ghuls?" But Jaland raised his voice saying, "Let an hundred horse charge him and bring him to me, bound or slain." So an hundred horse set upon Sa'adan with swords and spears, and he met them with a heart firmer than flint, proclaiming the Unity of the Requiring King, whom no one thing diverteth from other thing. Then he cried aloud, "Allaho Akbar!" and, smiting them with his sword, made their heads fly, and in one onset he slew of them four-and-seventy, whereupon the rest took to flight. So Jaland shouted aloud to ten of his captains, each commanding a thousand men, and said to them, "Shoot his horse with arrows till it fall under him, and then lay hands on him." Therewith ten thousand horse drove at Sa'adan, who met them with a stout heart; and Jamrkan, seeing this, bore down upon the Miscreants with his Moslems, crying out, "God is Most Great!" Before they could reach the Ghul the enemy had slain his steed and taken him prisoner; but they ceased not to charge the Infidels, till the day grew dark for dust and eyes were blinded, and the sharp sword clanged while firm stood the valiant cavalier and destruction overtook the faint heart in his fear; till the Moslems were amongst the Paynims like a white patch on a black bull. —And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Six Hundred and Forty-seventh Night,

She pursued, It hath reached me, O auspicious King, that battle raged between the Moslems and the Paynims till the True Believers were like a white patch on a black bull. Nor did they stint from the mellay till the darkness fell down, when they drew apart, after there had been slain of the Infidels men without compt. Then Jamrkan and his men returned to their tents; but they were in great grief for Sa'adan, so that neither meat nor sleep was sweet to them, and they counted their host and found that fewer than a thousand had been slain. But Jamrkan said, "O folk, to-morrow I will go forth into the battle-plain and place where cut and thrust obtain, and slay their champions and make prize of their families after taking them captives, and I will ransom Sa'adan therewith, by the leave of the Requiting King, Whom no one thing diverteth from other thing!" Wherefore their hearts were heartened and they joyed as they separated to their tents. Meanwhile, Jaland entered his pavilion and sitting down on his sofa of estate, with his folk about him, called for Sa'adan and forthright on his coming, said to him, "O dog run wood and least of the Arab brood and carrier of firewood, who was it slew my son Kurajan, the brave of the age, slayer of heroes and caster down of warriors?" Quoth the Ghul, "Jamrkan slew him, captain of the armies of King Gharib, Prince of cavaliers, and I roasted and ate him, for I was an-hungered." When Jaland heard these words, his eyes sank into his head for rage, and he bade his swordbearer smite Sa'adan's neck. So he came forward in that intent, whereupon Sa'adan stretched himself mightily and bursting his bonds, snatched the sword from the headsman and hewed off his head. Then he made at Jaland, who threw himself down from the throne and fled; whilst Sa'adan fell on the bystanders and killed twenty of the King's chief officers, and all the rest took to flight. Therewith loud rose the crying in the camp of the Infidels, and the Ghul sallied forth of the pavilion, and falling upon the troops smote them with the sword right and left, till they opened and left a lane for him to pass; nor did he cease to press forward, cutting at them on either side, till he won free of the Miscreants' tents and made for the Moslem camp. Now these had heard the uproar among their enemies and said, "Haply some calamity hath befallen them." But whilst they were in perplexity, behold,

Sa'adan stood amongst them, and they rejoiced at his coming with exceeding joy; more especially Jamrkan, who saluted him with the salam as did other True Believers and gave him joy of his escape. Such was the case with the Moslems; but as regards the Miscreants, when after the Ghul's departure they and their King returned to their tents, Jaland said to them, "O folk, by the virtue of the Sun's light-giving ray and by the darkness of the Night and the light of the Day and the Stars that stray, I thought not this day to have escaped death in mellay; for, had I fallen into yonder fellow's hands, he had eaten me, as I were a kernel of wheat or a barley-corn or any other grain." They replied, "O King, never saw we any do the like of this Ghul." And he said, "O folk, to-morrow do ye all don arms and mount steed and trample them under your horses' hooves." Meanwhile, the Moslems had ended their rejoicings at Sa'adan's return, and Jamrkan said to them, "To-morrow I will show you my derring-do and what behoveth the like of me, for by the virtue of Abraham the Friend, I will slay them with the foulest of slaughters and smite them with the bite of the sword, till all who have understanding confounded at them shall stand. But I mean to attack both right and left wings; so, when ye see me drive at the King under the standards, do ye charge behind me with a resolute charge, and Allah's it is to decree what thing shall be!" Accordingly, the two sides lay upon their arms till the day broke through night and the sun appeared to sight. Then they mounted swiffler than the twinkling of the eyelid; the raven of the wold croaked and the two hosts, looking each at other with the eye of fascination, formed in line-array and prepared for fight and fray. The first to open the chapter of war was Jamrkan, who wheeled and careered and offered to fight in field; and Jaland and his men were about to charge when, behold, a cloud of dust uprolled till it walled the wold and overlaid the day. Then the four winds smote it and away it floated torn to rags, and there appeared beneath it cavaliers, with helms black and garb white and many a princely knight and lances that bite and swords that smite and footmen who lion-like knew no affright. Seeing this, both armies left fighting and sent out scouts to reconnoitre and report who thus had come in main and might. So they went and within the dust-cloud disappeared from sight, and returned after awhile with the news aright that the approaching host was one of Moslems, under the command of King Gharib. When the True Believers heard from the scouts of the coming of their King, they rejoiced, and driving out to meet him, dismounted and kissed earth between

his hands—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Six Hundred and Forty-eighth Night,

She pursued, It hath reached me, O auspicious King, that when the Moslems saw the presence of their King Gharib, they joyed with exceeding joy; and, kissing earth between his hands, saluted him and gat around him whilst he welcomed them and rejoiced in their safety. Then they escorted him to their camp and pitched pavilions for him and set up standards; and Gharib sat down on his couch of estate, with his Grandees about him; and they related to him all that had befallen, especially to Sa'adan. Meanwhile, the Kafirs sought for Ajib and finding him not among them nor in their tents, told Jaland of his flight, whereat his Doomsday rose and he bit his fingers, saying, "By the Sun's light-giving round, he is a perfidious hound and hath fled with his rascal rout to desert-ground. But naught save force of hard fighting will serve us to repel these foes! so fortify your resolves and hearten your hearts and beware of the Moslems." And Gharib also said to the True Believers, "Strengthen your courage and fortify your hearts and seek aid of your Lord, beseeching Him to vouchsafe you the victory over your enemies." They replied, "O King, soon thou shalt see what we will do in battle-plain where men cut and thrust amain." So the two hosts slept till the day arose with its sheen and shone, and the rising sun rained light upon hill and down, when Gharib prayed the two-bow prayer, after the rite of Abraham the Friend (upon whom be the Peace!) and wrote a letter, which he despatched by his brother Sahim to the King of the Kafirs. When Sahim reached the enemies' camp, the guards asked him what he wanted, and he answered them, "I want your ruler.¹" Quoth they, "Wait till we consult him anent thee"; and he waited, whilst they went in to their Sovran and told him of the coming of a messenger, and he cried, "Hither with him to me!" So they brought Sahim before Ja'and, who said to him, "Who hath sent thee?" Quoth he, "King Gharib sends me, whom Allah hath made ruler over Arab and Ajam; receive his letter and return its reply." Jaland took the writ and opening it, read as follows:—"In the name of

¹ Arab. "Hákim": lit. one who orders; often confounded by the unscientific with Hakím, a doctor, a philosopher. The latter re-appears in the Heb. Khákhám applied in modern days to the Jewish scribe who takes the place of the Rabbi.

Allah, the Compassionating, the Compassionate * the One, the All-knowing, the supremely Great * the Immemorial, the Lord of Noah and Sálìh and Húd and Abraham and of all things He made ! * The Peace be upon him who followeth in the way of righteousness and who feareth the issues of frowardness * who obeyeth the Almighty King and followeth the Faith saving and preferreth the next world to any present thing ! * But afterwards: O Jaland, none is worthy of worship save Allah alone, the Victorious, the One, Creator of night and day and the sphere revolving alway * Who sendeth the holy Prophets and garreth the streams to flow and the trees to grow, who vaulted the heavens and spread out the earth like a carpet below * Who feedeth the birds in their nests and the wild beasts in the deserts * for He is Allah the All-powerful, the Forgiving, the Long-suffering, the Protector, whom eye comprehendeth on no wise and Who maketh night on day arise * He who sent down the Apostles and their Holy Writ. Know, O Jaland, that there is no faith but the Faith of Abraham the Friend; so cleave to the Creed of Salvation and be saved from the biting glaive and the Fire which followeth the grave * But, an thou refuse Al-Islam, look for ruin to haste and thy reign to be waste and thy traces untraced * And, lastly, send me the dog Ajib hight that I may take from him my father's and mother's blood-wit." When Jaland had read this letter, he said to Sahim, " Tell thy lord that Ajib hath fled, he and his folk, and I know not whither he is gone; but, as for Jaland, he will not forswear his faith, and to-morrow, there shall be battle between us and the Sun shall give us the victory." So Sahim returned to his brother with this reply, and when the morning morrowed the Moslems donned their arms and armour and bestrode their stout steeds, calling aloud on the name of the All-conquering King, Creator of bodies and souls, and magnifying Him with "Allaho Akbar." Then the kettle-drums of battle beat until earth trembled, and sought the field all the lordly warriors and doughty champions. The first to open the gate of battle was Jamrkan, who drave his charger into mid-plain and played with sword and javelin till the understanding was amazed; after which he cried out, saying, "Ho! who is for tilting? Ho! who is for fighting? Let no sluggard come out to me to-day nor weakling! I am the slayer of Kurajan bin Jaland; who will come forth to avenge him?" When Jaland heard the name of his son, he cried out to his men, "O whore-sons, bring me yonder horseman who slew my son, that I may eat his flesh and drink his blood." So an hundred fighting men charged at Jamrkan, but he slew the most part of them, and

put their chief to flight, which feat, when Jaland saw, he cried out to his folk, "At him all at once and assault him with one assault." Accordingly, they waved the awe-striking banners and host was heaped on host; Gharib rushed on with his men and Jamrkan did the same, and the two sides met like two seas together clashing. The Yamáni sword and spear wrought havoc, and breasts and bellies were rent, whilst both armies saw the Angel of Death face to face, and the dust of the battle rose to the skirts of the sky. Ears went deaf and tongues went dumb, and doom from every side came on whilst valiant stood fast and faint-heart fled; and they ceased not from fight and fray till ended the day, when the drums beat the retreat and the two hosts drew apart and returned, each to its tents.—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Six Hundred and Forty-ninth Night,

She said, It hath reached me, O auspicious King, that when King Gharib ended the battle, and the two hosts drew apart and each had returned to its own tents, he sat down on the throne of his realm and the place of his reign, whilst his chief officers ranged themselves about him, and he said, "I am sore concerned for the flight of the cur Ajib, and I know not whither he has gone. Except I overtake him and take my wreak of him, I shall die of despite." Whereupon Sahim came forward, and kissing earth before him, said, "O King, I will go to the army of the Kafirs and find out what is come of the perfidious dog Ajib." Quoth Gharib, "Go, and learn the truth anent the hog." So Sahim disguised himself in the habit of the Infidels and became as he were of them; then, making for the enemy's camp, he found them all asleep, drunken with war and battle, and none was on wake save only the guards. He passed on, and presently came to the King's pavilion, where he found King Jaland asleep unattended; so he crept up and made him smell and sniff up levigated Bhang, and he became as one dead. Then Sahim went out and took a male mule, and wrapping the King in the coverlet of his bed, laid him on its back; after which he threw a mat over him and led the beast to the Moslem camp. Now when he came to Gharib's pavilion and would have entered, the guards knew him not and prevented him, saying, "Who art thou?" He laughed and uncovered his face, and they

knew him and admitted him. When Gharib saw him he said, "What bearest thou there, O Sahim?" and he replied, "O King, this is Jaland bin Karkar." Then he uncovered him, and Gharib knew him and said, "Arouse him, O Sahim." So he made him smell vinegar¹ and frankincense; and he cast the Bhang from his nostrils and, opening his eyes, found himself among the Moslems; whereupon quoth he, "What is this foul dream?" and closing his eyelids again, would have slept; but Sahim dealt him a kick, saying, "Open thine eyes, O accursed!" So he opened them, and asked, "Where am I?" and Sahim answered, "Thou art in the presence of King Gharib bin Kundamir, King of Al-Irak." When Jaland heard this, he said, "O King, I am under thy protection! Know that I am not at fault, but he who led us forth to fight thee was thy brother, and the same cast enmity between us and then fled." Quoth Gharib, "Knowest thou whither he is gone?" and quoth Jaland, "No, by the light-giving sun, I know not whither." Then Gharib bade lay him in bonds and set guards over him, whilst each captain returned to his own tent, and Jamrkan, while wending, said to his men, "O sons of my uncle, I purpose this night to do a deed wherewith I may whiten my face with King Gharib." Quoth they, "Do as thou wilt, we hearken to thy commandment and obey it." Quoth he, "Arm yourselves, and muffling your steps while I go with you, let us fare softly and disperse about the Infidels' camp, so that the very ants shall not be ware of you; and when you hear me cry Allaho Akbar, do ye the like and cry out, saying, 'God is Most Great! and hold back and make for the city gate; and we seek aid from the Most High.'" So the folk armed themselves cap-à-pie and waited till the noon of night, when they dispersed about the enemy's camp and tarried awhile, when lo and behold! Jamrkan smote shield with sword and shouted, "Allaho Akbar!" Thereupon they all cried out the like till rang again valley and mountain, hills, sands, and ruins. The Miscreants awoke in dismay and fell one upon other, and the sword went round amongst them; the Moslems drew back and made for the city gates, where they slew the warders and entering, made themselves masters of the town, with all that was therein of treasure and women. Thus it

1 As has been seen, acids have ever been and are still administered as counter-inebriants, while hot spices and sweets greatly increase the effect of bhang, opium, henbane, datura, etc. The Persians have a most unpleasant form of treating men when dead-drunk with wine or spirits. They hang them up by the heels, as we used to do with the drowned, and stuff their mouths with human ordure which is sure to produce emesis.

befell with Jamrkan; but as regards King Gharib, hearing the noise and clamour of "God is Most Great," he mounted with his troops to the last man and sent on in advance Sahim, who when he came near the field of fight, saw that Jamrkan had fallen upon the Kafirs with the Banu Amir by night and made them drink the cup of death. So he returned and told all to his brother, who called down blessings on Jamrkan. And the Infidels ceased not to smite one another with the biting sword and expending their strength till the day rose and lighted up the land, when Gharib cried out to his men, "Charge, O ye noble, and do a deed to please the All-knowing King!" So the True Believers fell upon the idolaters and plied upon every false hypocritical breast the keen sword and the quivering spear. They sought to take refuge in the city; but Jamrkan came forth upon them with his kinsmen, who hemmed them in between two mountain-ranges, and slew an innumerable host of them, and the rest fled into the wastes and wolds;—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Six Hundred and Fiftieth Night,

She continued, It hath reached me, O auspicious King, that when the Moslem host charged upon the Miscreants they hewed them in pieces with the biting scymitar and the rest fled to the wastes and wolds; nor did the Moslems cease pursuing them with the sword till they had scattered them abroad in the plains and stony places. Then they returned to Oman city, and King Gharib entered the palace of the King and sitting down on the throne of his kingship, with his Grandees and Officers ranged right and left, sent for Jaland. They brought him in haste and Gharib expounded to him Al-Islam; but he rejected it; wherefore Gharib bade crucify him on the gate of the city, and they shot at him with shafts till he was like unto a porcupine. Then Gharib honourably robed Jamrkan and said to him, "Thou shalt be lord of this city and ruler thereof with power to loose and to bind therein, for it was thou didst open it with thy sword and thy folk." And Jamrkan kissed the king's feet, thanked him, and wished him abiding victory and glory and every blessing. Moreover, Gharib opened Jaland's treasures and saw what was therein of coin, whereof he gave largesse to his captains and standard-bearers and fighting-men, yea, even to

the girls and children; and thus he lavished his gifts ten days long. After this, one night he dreamt a terrible dream and awoke, troubled and trembling. So he aroused his brother Sahim and said to him, "I saw in my vision that we were in a wide valley, when there pounced down on us two ravening birds of prey, never in my life saw I greater than they; their legs were like lances, and as they swooped we were in sore fear of them." Replied Sahim, "O King, this be some great enemy; so stand on thy guard against him." Gharib slept not the rest of the night and when the day broke he called for his courser and mounted. Quoth Sahim, "Whither goest thou, my brother?" and quoth Gharib, "I awoke heavy at heart; so I mean to ride abroad ten days and broaden my breast." Said Sahim, "Take with thee a thousand braves"; but Gharib replied, "I will not go forth but with thee and only thee." So the two brothers mounted and seeking the dales and leasows, fared on from Wady to Wady and from meadow to meadow, till they came to a valley abounding in streams and sweet-smelling flowers and trees laden with all manner eatable fruits, two of each kind. Birds warbled on the branches their various strains; the mocking-bird trilled out her sweet notes fain and the turtle filled with her voice the plain. There sang the nightingale, whose chant arouses the sleeper, and the merle with his note like the voice of man and the cushat and the ring-dove, whilst the parrot with its eloquent tongue answered the twain. The valley pleased them and they ate of its fruits and drank of its waters, after which they sat under the shadow of its trees till drowsiness overcame them and they slept (glory be to Him who sleepeth not!). As they lay asleep, lo! two fierce Marids swooped down on them and taking each one on his shoulders, towered with them high in air, till they were above the clouds. So Gharib and Sahim awoke and found themselves betwixt heaven and earth; whereupon they looked at those who bore them and saw that they were two Marids, the head of the one being as that of a dog and the head of the other as that of an ape¹ with hair like horses' tails and claws like lions' claws, and both were big as great palm-trees. When they espied this case, they exclaimed, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great!" Now the cause of this was

¹ Compare the description of the elephant-faced Vetála (Kathá S.S. Fasc. xi. p. 388).

that a certain King of the Kings of the Jinn, hight Mura'ash, had a son called Sá'ik, who loved a damsel of the Jinn, named Najmah¹; and the twain used to forgather in that Wady under the semblance of two birds. Gharib and Sahim saw them thus and deeming them birds, shot at them with shafts but wounded only Sa'ik, whose blood flowed. Najmah mourned over him; then, fearing lest the like calamity befall herself, snatched up her lover and flew with him to his father's palace, where she cast him down at the gate. The warders bore him in and laid him before his sire who, seeing the pile sticking in his rib exclaimed, "Alas, my son! Who hath done with thee this thing, that I may lay waste his abiding-place and hurry on his destruction, though he were the greatest of the Kings of the Jann?" Thereupon Sa'ik opened his eyes and said, "O my father, none slew me save a mortal in the Valley of Springs." Hardly had he made an end of these words, when his soul departed; whereupon his father buffeted his face, till the blood streamed from his mouth, and cried out to two Marids, saying, "Hie ye to the Valley of Springs and bring me all who are therein." So they betook themselves to the Wady in question, where they found Gharib and Sahim asleep, and, snatching them up, carried them to King Mura'ash.² —And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Six Hundred and Fifty-first Night,

She continued, It hath reached me, O auspicious King, that the two Marids, after snatching up Gharib and Sahim in their sleep, carried them to Mura'ash, King of the Jann, whom they saw seated on the throne of his kingship, as he were a huge mountain, with four heads on his body, the first that of a lion, the second that of an elephant, the third that of a panther, and the fourth that of a lynx. The Marids set them down before Mura'ash and said to him, "O King, these twain be they we found in the Valley of Springs." Thereupon he looked at them with wrathful eyes and snarled and snorted and shot sparks from his nostrils, so that all who stood by feared him. Then said he, "O dogs of mankind, ye have slain my son and lighted fire in my liver."

¹ The lover's name Sá'ik=the Striker (with lightning); Najmah, the beloved=the star.

² I have modified the last three lines of the Mac. Edit., which contain a citation evidently introduced by the carelessness of the copyist.

No. 37.

The History of Gharib and his Brother Ajib.

“The two Marids, after catching up Gharib and Sahim in their sleep, carried them to Mura'ash, King of the Jann, whom they saw seated on the throne of his kingship, as he were a huge mountain, with four heads on his body, the first that of a lion, the second that of an elephant, the third that of a panther, and the fourth that of a lynx. . . . They brought a brazier of gold and setting it before him, kindled therein fire and cast on drugs.”



1171

Quoth Gharib, "Who is thy son, and who hath seen him?" Quoth Mura'ash, "Were ye not in the Valley of Springs and did ye not see my son there, in the guise of a bird, and did ye not shoot at him with wooden bolts that he died?" Replied Gharib, "I know not who slew him; and, by the virtue of the Great God, the One, the Immemorial who knoweth things all, and of Abraham the Friend, we saw no bird, neither slew we bird or beast!" Now when Mura'ash heard Gharib swear by Allah and His greatness and by Abraham the Friend, he knew him for a Moslem (he himself being a worshipper of Fire, not of the All-powerful Sire), so he cried out to his folk, "Bring me my Goddess.¹" Accordingly they brought a brazier of gold and setting it before him, kindled therein fire and cast on drugs, whereupon there arose therefrom green and blue and yellow flames, and the King and all who were present prostrated themselves before the brazier, whilst Gharib and Sahim ceased not to attest the Unity of Allah Almighty, to cry out "God is Most Great," and to bear witness to His Omnipotence. Presently, Mura'ash raised his head and seeing the two Princes standing in lieu of falling down to worship, said to them, "O dogs, why do ye not prostrate yourselves?" Replied Gharib, "Out on you, O ye accursed! Prostration befitteth not man save to the Worshipful King, who bringeth forth all creatures into beingness from nothingness and maketh water to well from the barren rock-well, Him who inclineth heart of sire unto new-born scion and who may not be described as sitting or standing; the God of Noah and Salih and Hud and Abraham the Friend, Who created Heaven and Hell and trees and fruit as well,² for He is Allah, the One, the All-powerful." When Mura'ash heard this, his eyes sank into his head³ and he cried out to his guards, saying, "Pinion me these two dogs and sacrifice them to my Goddess." So they bound them and were about to cast them into the fire when, behold, one of the crenelles of the palace-parapet fell down upon the brazier and brake it and put out the fire, which became ashes flying in air. Then quoth Gharib, "God is Most Great! He giveth aid and victory, and He forsaketh those who deny Him, Fire worshipping and not the Almighty King!" Presently quoth Mura'ash, "Thou art a sorcerer and hast bewitched my Goddess so that this thing hath befallen her." Gharib replied,

¹ Arab. "Rahbat-i," my she-Lord, fire (nár) being feminine.

² The prose-rhyme is answerable for this galimatias.

³ A common phrase equivalent to our "started from his head."

"O madman, an the fire had soul or sense, it would have warded off from self all that hurteth it." When Mura'ash heard these words, he roared and bellowed and reviled the Fire, saying, "By my faith, I will not kill you save by the fire!" Then he bade cast them into gaol, and calling an hundred Marids, made them bring much fuel and set fire thereto. So they brought great plenty of wood and made a huge blaze which flamed up mightily till the morning, when Mura'ash mounted an elephant, bearing on its back a throne of gold dubbed with jewels, and the tribes of the Jinn gathered about him in their various kinds. Presently they brought in Gharib and Sahim, who seeing the flaming of the fire, sought help of the One, the All-conquering Creator of night and day, Him of All-might, Whom no sight comprehendeth, but Who comprehendeth all sights, for He is the Subtle, the All-knowing. And they ceased not humbly beseeching Him till, behold, a cloud arose from West to East and, pouring down showers of rain, like the swollen sea quenched the fire. When the King saw this he was affrighted, he and his troops, and entered the palace, where he turned to the Wazirs and Grandees and said to them, "How say ye of these two men?" They replied, "O King, had they not been in the right, this thing had not befallen the fire; wherefore we say that they be true men which speak sooth." Rejoined Mura'ash, "Verily the Truth hath been displayed to me, ay, and the manifest way, and I am certified that the worship of the fire is false; for, were it goddess, it had warded off from itself the rain which quenched it and the stone which broke its brazier and beat it into ashes. Wherefore I believe in Him Who created the fire and the light, and the shade and the heat. And ye, what say ye?" They answered, "O King, we also hear and follow and obey." So the King called for Gharib and embraced him and kissed him between the eyes and then summoned Sahim; whereupon the bystanders all crowded to kiss their hands and heads.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Six Hundred and Fifty-second Night,

She pursued, It hath reached me, O auspicious King, that when Mura'ash and his men found salvation in the Saving Faith, Al-Islam, he called for Gharib and Sahim and kissed them between the eyes, and so did all the Grandees, who crowded to buss their hands and heads. Then Mura'ash sat down on the throne of his

kingship, and seating Gharib on his right and Sahim on his left hand, said to them, "O mortals, what shall we say, that we may become Moslems?" Replied Gharib, "Say:—There is no god but *the* God, and Abraham is the Friend of God!" So the King and his folk professed Al-Islam with heart and tongue, and Gharib abode with them awhile, teaching them the ritual of prayer. But presently he called to mind his people and sighed, whereupon quoth Mura'ash, "Verily, trouble is gone and joy and gladness are come." Quoth Gharib, "O King, I have many foes and I fear for my folk from them." Then he related to him his history with his brother Ajib from first to last, and the King of the Jinns said, "O King of men, I will send one who shall bring thee news of thy people, for I will not let thee go till I have had my fill of thy face." Then he called two doughty Marids, by name Kaylaján and Kúraján, and after they had done him homage, he bade them repair to Al-Yaman and bring him news of Gharib's army. They replied, "To hear is to obey," and departed. Thus far concerning the brothers; but as regards the Moslems, they arose in the morning and led by their captains rode to King Gharib's palace, to do their service to him; but the eunuchs told them that the King had mounted with his brother and had ridden forth at peep o' day. So they made for the valleys and mountains and followed the track of the Princes, till they came to the Valley of Springs, where they found their arms cast down and their two gallant steeds grazing and said, "The King is missing from this place, by the glory of Abraham the Friend!" Then they mounted and sought in the valley and the mountains three days, but found no trace of them; whereupon they began the mourning ceremonies and sending for couriers, said to them, "Do ye disperse yourselves about the cities and sconces and castles, and seek ye news of our King." "Hearkening and obedience!" cried the couriers, who dispersed hither and thither each over one of the Seven Climes and sought everywhere for Gharib, but found no trace of him. Now when the tidings came to Ajib by his spies that his brother was lost and there was no news of the missing, he rejoiced and going in to King Ya'arub bin Kahtan, sought of him aid which he granted and gave him two hundred thousand Amalekites, wherewith he set out for Al-Yaman and sat down before the city of Oman. Jamrkan and Sa'adan sallied forth and offered him battle, and there were slain of the Moslems much folk, so the True Believers retired into the city and shut the gates and manned the walls. At this moment came up the two Marids, Kaylajan and Kurajan, and, seeing the Moslems beleaguered waited till nightfall, when

they fell upon the Miscreants and plied them with sharp swords of the swords of the Jinn, each twelve cubits long, if a man smote therewith a rock, verily he would cleave it in sunder. They charged the Idolators, shouting, "Allaho Akbar! God is Most Great. He giveth aid and victory and forsaketh those who deny the Faith of Abraham the Friend!" and whilst they raged amongst the foes, fire issued from their mouths and nostrils, and they made great slaughter amongst them. Thereupon the Infidels ran out of their tents offering battle but seeing these strange things, were confounded and their hair stood on end and their reason fled. So they snatched up their arms and fell one upon other, whilst the Marids shore off their heads, as a reaper eareth grain, crying, "God is Most Great! We are the lads of King Gharib, the friend of Mura'ash, King of the Jinn!" The sword ceased not to go round amongst them till the night was half spent, when the Misbelievers, imagining that the mountains were all Ifrits, loaded their tents and treasure and baggage upon camels and made off; and the first to fly was Ajib.—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Six Hundred and Fifty-third Night,

She resumed, It hath reached me, O auspicious King, that the Misbelievers made off and the first to fly was Ajib. Thereupon the Moslems gathered together, marvelling at this that had betided the Infidels and fearing the tribesmen of the Jinn. But the Marids ceased not from pursuit, till they had driven them far away into the hills and wolds; and but fifty thousand Rebels¹ of two hundred thousand escaped with their lives and made for their own land wounded and sore discomfited. Then the two Jinns returned and said to them, "O host of the Moslems, your lord King Gharib and his brother Sahim salute you; they are the guests of Mura'ash, King of the Jann, and will be with you anon." When Gharib's men heard that he was safe and well, they joyed with exceeding joy and said to the Marids, "Allah gladden you twain with good news, O noble spirits!" So Kurajan and Kaylajan returned to Mura'ash and Gharib; and acquainted them with that which had happened, whereat Gharib, finding the two sitting together, felt heart at ease and said, "Allah abundantly requite you!" Then quoth King Mura'ash, "O my brother, I am

¹ Arab. "Máridúna" = rebels (against Allah and His orders).

minded to show thee our country and the city of Japhet¹ son of Noah (upon whom be the Peace!).” Quoth Gharib, “O King, do what seemeth good to thee.” So he called for three noble steeds and mounting, he and Gharib and Sahim, set out with a thousand Marids, as they were a piece of a mountain cloven lengthwise. They fared on, solacing themselves with the sight of valleys and mountains, till they came to Jabarsá,² the city of Japhet son of Noah (upon whom be the Peace!) where the townsfolk all, great and small, came forth to meet King Mura’ash and brought them into the city in great state. Then Mura’ash went up to the palace of Japhet son of Noah and sat down on the throne of his kingship, which was of alabaster, ten stages high and latticed with wands of gold wherefrom hung all manner coloured silks. The people of the city stood before him and he said to them, “O seed of Yafis bin Nuh, what did your fathers and grandfathers worship?” They replied, “We found them worshipping Fire and followed their example as thou well knowest.” “O folk,” rejoined Mura’ash, “we have been shown that the fire is but one of the creatures of Almighty Allah, Creator of all things; and when we knew this, we submitted ourselves to God, the One, the All-powerful, Maker of night and day and the sphere revolving alway, Whom comprehendeth no sight, but Who comprehendeth all sights, for He is the Subtle, the All-wise. So seek ye Salvation and ye shall be saved from the wrath of the Almighty One and from the fiery doom in the world to come.” And they embraced Al-Islam with heart and tongue. Then Mura’ash took Gharib by the hand and showed him the palace and its ordinance and all the marvels it contained, till they came to the armoury, wherein were the arms of Japhet son of Noah. Here Gharib saw a sword hanging to a pin of gold and asked, “O King, whose is that?” Mura’ash answered, “’Tis the sword of Yafis bin Nuh, wherewith he was wont to do battle against men and Jinn. The sage Jardúm forged

¹ Arab. “Yáfis” or “Yáfat.” He had eleven sons and was entitled Abú al-Turk because this one engendered the Turcomans as others did the Chinese, Scythians, Slaves, (Saklab), Gog, Magog, and the Muscovites or Russians. According to the Moslems there was a rapid falling off in size amongst this family. Noah’s grave at Karak (the Ruin) a suburb of Zahlah, in La Brocquière’s “Valley of Noah, where the Ark was built,” is 104 ft. 10 in. long by 8 ft. 8 in. broad. (N.B.—It is a bit of the old aqueduct which Mr. Porter, the learned author of the “Giant Cities of Bashan,” quotes as a “traditional memorial of primeval giants”—*talibus cardus pascuntur asini!*). Nabi Ham measures only 9 ft. 6 in. between headstone and tombstone, being in fact about as long as his father was broad.

² See night decliv., *infra*.

it and graved on its back names of might.¹ It is named Al-Máhiḱ—the Annihilator—for that it never descendeth upon a man but it annihilateth him, nor upon a Jinni but it crusheth him; and if one smote therewith a mountain 'twould overthrow it." When Gharib heard tell of the virtues of the sword, he said, "I desire to look on this blade"; and Mura'ash said, "Do as thou wilt." So Gharib put out his hand, and hending the sword, drew it from its sheath; whereupon it flashed and Death crept on its edge and glittered; and it was twelve spans long and three broad. Now Gharib wished to become owner of it, and King Mura'ash said, "An thou can smite with it, take it." "'Tis well," Gharib replied, and took it up, and it was in his hand as a staff; wherefore all who were present, men and Jinn, marvelled and said, "Well done, O Prince of Knights!" Then said Mura'ash, "Lay thy hand on this hoard for which the Kings of the earth sigh in vain, and mount that I may show thee the city." Then they took horse and rode forth the palace, with men and Jinns attending them on foot,—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Six Hundred and Fifty-fourth Night,

She pursued, It hath reached me, O auspicious King, that when Gharib and King Mura'ash rode forth the palace of Japhet, with men and Jinns attending them on foot, they passed through the streets and thoroughfares of the town, by palaces and deserted mansions and gilded doorways, till they issued from the gates and entered gardens full of trees fruit-bearing and waters welling and birds speaking and celebrating the praises of Him to Whom belong Majesty and Eternity; nor did they cease to solace themselves in the land till nightfall, when they returned to the palace of Japhet son of Noah, and they brought them the table of food. So they ate and Gharib turned to the King of the Jann and said to him, "O King, I would fain return to my folk and my force; for I know not their plight after me." Replied Mura'ash, "By Allah, O my brother, I will not part with thee for a full month, till I have had my fill of thy sight." Now Gharib could not say nay, so he abode with him in the city of Japhet, eating and drinking and making merry, till the month ended, when Mura'ash

¹ According to Turcoman legends (evidently post-Mohammedan) Noah gave his son Japhet a stone inscribed with the Greatest Name, and it had the virtue of bringing on or driving off rain. The Moghuls long preserved the tradition and hence probably the sword.

gave him great store of gems and precious ores, emeralds and balass-rubies, diamonds and other jewels, ingots of gold and silver and likewise ambergris and musk and brocaded silks and else of rarities and things of price. Moreover, he clad him and Sahim in silken robes of honour gold-inwoven and set on Gharib's head a crown jewelled with pearls and diamonds of inestimable value. All these treasures he made up into even loads for him, and calling five hundred Marids, said to them, "Get ye ready to travel on the morrow, that we may bring King Gharib and Sahim back to their own country." And they answered, "We hear and we obey." So they passed the night in the city, purposing to depart on the morrow, but next morning, as they were about to set forth behold, they espied a great host advancing upon the city, with horses neighing and kettle-drums beating and trumpets braying and riders filling the earth for they numbered threescore and ten thousand Marids, flying and diving, under a King called Barkan. Now this Barkan was lord of the City of Carnelian and the Castle of Gold, and under his rule were five hill-strongholds, in each five hundred thousand Marids; and he and his tribe worshipped the Fire, not the Omnipotent Sire. He was a cousin of Mura'ash, the son of his father's brother, and the cause of his coming was that there had been among the subjects of King Mura'ash a misbelieving Marid, who professed Al-Islam hypocritically, and he stole away from his people and made for the Valley of Carnelian, where he went in to King Barkan and, kissing earth before him, wished him abiding glory and prosperity. Then he told him of Mura'ash being converted to Al-Islam, and Barkan said, "How came he to tear himself away from his faith?" So the rebel told him what had passed, and when Barkan heard it, he snorted and snarked and railed at Sun and Moon and sparkling Fire, saying, "By the virtue of my faith, I will surely slay mine uncle's son and his people and this mortal, nor will I leave one of them alive!" Then he cried out to the legions of the Jinn and choosing of them seventy thousand Marids, set out and fared on till he came to Jabarsá¹ the city of Japhet and encamped before its gates. When Mura'ash saw this, he despatched a Marid, saying, "Go to this host and learn all that

¹ This expresses Moslem sentiment; the convert to Al-Islam being theoretically respected and practically despised. The Turks call him a "Burmá" = twister, a turncoat, and no one either trusts him or believes in his sincerity.

² The name of the city first appears here: it is found also in the Bul. Edit., vol. ii. p. 132.

it wanteth and return hither in haste." So the messenger rushed away to Barkan's camp, where the Marids flocked to meet him and said to him, "Who art thou?" Replied he, "An envoy from King Mura'ash"; whereupon they carried him in to Barkan, before whom he prostrated himself, saying, "O my lord, my master hath sent me to thee, to learn tidings of thee." Quoth Barkan, "Return to thy lord and say to him:—This is thy cousin Barkan, who is come to salute thee."—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Six Hundred and Fifty-fifth Night,

She said, It hath reached me, O auspicious King, that when the Marid-envoy of Mura'ash was borne before Barkan and said to him, "O my lord, my master hath sent me to thee to learn tidings of thee," Barkan replied, "Return to thy lord and say to him:—This is thy cousin Barkan who is come to salute thee!" So the messenger went back and told Mura'ash, who said to Gharib, "Sit thou on thy throne whilst I go and salute my cousin and return to thee." Then he mounted and rode to the camp of his uncle's son. Now this was a trick¹ of Barkan, to bring Mura'ash out and seize upon him, and he said to his Marids, whom he had stationed about him, "When ye see me embrace him,² lay hold of him and pinion him." And they replied, "To hear is to obey." So, when King Mura'ash came up and entered Barkan's pavilion, the owner rose to him and threw his arms around his neck; whereat the Jann fell upon Mura'ash and pinioned him and chained him. Mura'ash looked at Barkan and said, "What manner of thing is this?" Quoth Barkan, "O dog of the Jann, wilt thou leave the faith of thy fathers and grandfathers and enter a faith thou knowest not?" Rejoined Mura'ash, "O son of my uncle, indeed I have found the faith of Abraham the Friend to be the True Faith and all other than it vain." Asked Barkan, "And who told thee of this?" and Mura'ash answered, "Gharib, King of Al-Irak, whom I hold in the highest honour." "By the right of the Fire and the Light and the Shade and the Heat," cried Barkan, "I will assuredly slay both thee and him!" and he cast him into gaol. Now when Mura'ash's henchman saw what had befallen his lord, he fled back to the city and told the King's legionaries who cried out and mounted. Quoth Gharib, "What is the matter?" And they told him all that had passed, whereupon he

¹ Arab. "'Amala hilah," a Syro-Egyptian vulgarism.

² *i.e.* his cousin, but he will not use the word.

cried out to Sahim, "Saddle me one of the chargers that King Mura'ash gave me." Said Sahim, "O my brother, wilt thou do battle with the Jinn?" Gharib replied, "Yes, I will fight them with the sword of Japhet son of Noah, seeking help of the Lord of Abraham the Friend (upon whom be the Peace!); for He is the Lord of all things and sole Creator!" So Sahim saddled him a sorrel horse of the horses of the Jinn, as he were a castle strong among castles, and he armed and mounting, rode out with the legions of the Jinn, hauberk'd cap-à-pie. Then Barkan and his host mounted also, and the two hosts drew out in lines facing each other. The first to open the gate of war was Gharib, who drove his steed into the mid-field and bared the enchanted blade, whence issued a glittering light that dazzled the eyes of all the Jinn and struck terror to their hearts. Then he played¹ with the sword till their wits were wildered, and cried out, saying, "Allaho Akbar! I am Gharib, King of Al-Irak. There is no Faith save the Faith of Abraham the Friend!" Now when Barkan heard Gharib's words, he said, "This is he who seduced my cousin from his religion; so, by the virtue of my faith, I will not sit down on my throne till I have decapitated this Gharib and suppressed his breath of life and forced my cousin and his people back to their belief; and whoso baulketh me, him will I destroy." Then he mounted an elephant paper-white as he were a tower plastered with gypsum, and goaded him with a spike of steel which ran deep into his flesh, whereupon the elephant trumpeted and made for the battle-plain where cut and thrust obtain; and, when he drew near Gharib, he cried out to him, saying, "O dog of mankind, what made thee come into our land, to debauch my cousin and his folk and pervert them from one faith to other faith? Know that this day is the last of thy worldly days." Gharib replied, "Avaunt,² O vilest of the Jann!" Therewith Barkan drew a javelin and making it quiver³ in his hand, cast it at Gharib; but it missed him. So he hurled a second javelin at him; but Gharib caught it in mid-air and after poisoning it launched it at the elephant. It smote him on the flank and came out on the other side, whereupon the beast fell to the earth dead and Barkan was thrown to the ground like a great palm-tree. Before he could stir, Gharib smote him with the flat of Japhet's blade on

¹ Arab. "La'ab," meaning very serious use of the sword: we still preserve the old "sword-play."

² Arab. "Ikhsa," from a root meaning to drive away a dog

³ Arab. "Hazza-hu," the quivering motion given to the "Harbak" (a light throw-spear or javelin) before it leaves the hand.

the nape of the neck, and he fell upon the earth in a fainting-fit ; whereupon the Marids swooped down on him and surrounding him pinioned his elbows. When Barkan's people saw their king a prisoner, they drove at the others, seeking to rescue him, but Gharib and the Islamised Jinn fell upon them and gloriously done for Gharib ! indeed, that day he pleased the Lord who answereth prayer and slaked his vengeance with the talisman-sword ! Whomsoever he smote he clove him in sunder, and before his soul could depart he became a heap of ashes in the fire ; whilst the two hosts of the Jinn shot each other with flamey meteors till the battle-field was wrapped in smoke. And Gharib tourneyed right and left among the Kafirs who gave way before him, till he came to King Barkan's pavilion, with Kaylajan and Kurajan on his either hand, and he cried out to them, " Loose your lord ! " So they unbound Mura'ash and broke his fetters and— And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Six Hundred and Fifty-sixth Night,

She continued, It hath reached me, O auspicious King, that when King Gharib cried out to Kaylajan and Kurajan, saying, " Loose your lord ! " they unbound Mura'ash and broke his fetters, and he said to them, " Bring me my arms and my winged horse. Now he had two flying steeds, one of which he had given to Gharib and the other he had kept for himself ; and this he mounted after he had donned his battle-harness. Then he and Gharib fell upon the enemy, flying through the air on their winged horses, and the true believing Jinn followed them, shouting, " Allaho Akbar—God is Most Great ! "—till plains and hills valleys and mountains, re-worded the cry The Infidels fled before them and they returned, after having slain more than thirty thousand Marids and Satans, to the city of Japhet, where the two Kings sat down on their couches of estate and sought Barkan, but found him not ; for after capturing him they were diverted from him for stress of battle, when an Ifrit of his servants made his way to him and loosing him, carried him to his folk, of whom he found part slain and the rest in full flight. So he flew up with the King high in air and sat him down in the City of Cernelian and Castle of Gold, where Barkan seated himself on the throne of his kingship. Presently, those of his people who had survived the affair came in to him and gave him joy of his safety ; and he said, " O folk, where is safety ? My army is slain

and they took me prisoner and have rent in pieces mine honour among the tribes of the Jann." Quoth they, "O King, 'tis ever thus that kings still afflict and are afflicted." Quoth he, "There is no help but I take my wreek and wipe out my shame, else shall I be for ever disgraced among the tribes of the Jann." Then he wrote letters to the Governors of his fortresses, who came to him right loyally, and when he reviewed them, he found three hundred and twenty thousand fierce Marids and Satans; who said to him, "What is thy need?" And he replied, "Get ye ready to set out in three days' time"; whereto they rejoined "Hearkening and obedience!" On this wise it befell King Barkan; but as regards Mura'ash, when he discovered his prisoner's escape, it was grievous to him and he said, "Had we set an hundred Marids to guard him, he had not fled; but whither shall he go from us?" Then said he to Gharib, "Know, O my brother, that Barkan is perfidious and will never rest from wreaking blood-revenge on us, but will assuredly assemble his legions and return to attack us; wherefore I am minded to forestall him and follow the trail of his defeat, whilst he is yet weakened thereby." Replied Gharib, "This is the right rede, and will best serve our need"; and Mura'ash said, "Oh my brother, let the Marids bear thee back to thine own country, and leave me to fight the battles of the Faith against the Infidels, that I may be lightened of my sin-load." But Gharib rejoined, "By the virtue of the Clement, the Bountiful, the Veiler, I will not go hence till I do to death all the misbelieving Jinn; and Allah hasten their souls to the fire and dwelling-place dire; and none shall be saved but those who worship Allah the One, the Victorious! But do thou send Sahim back to the city of Oman, so haply he may be healed of his ailment." For Sahim was sick. So Mura'ash cried to the Marids, saying, "Take ye up Sahim and these treasures and bear them to Oman city." And after replying, "We hear and we obey," they took them and made for the land of men. Then Mura'ash wrote letters to all his Governors and Captains of fortresses and they came to him with an hundred and sixty thousand warriors. So they made them ready and departed for the City of Carnelian and the Castle of Gold, covering in one day a year's journey and halted in a valley, where they encamped and passed the night. Next morning as they were about to set forth, behold the vanguard of Barkan's army appeared, whereupon the Jinn cried out, and the two hosts met and fell each upon other in that valley. Then the engagement was dight and there befell a sore fight as though

an earthquake shook the site and fair plight waxed foul plight. Earnest came and jest took flight, and parley ceased 'twixt wight and wight,¹ whilst long lives were cut short in a trice and the Unbelievers fell into disgrace and despite; for Gharib charged them, proclaiming the Unity of the Worshipful, the All-Might, and shore through necks and left heads rolling in the dust; nor did night betide before nigh seventy thousand of the Miscreants were slain, and of the Moslemised over ten thousand Marids had fallen. Then the kettle-drums beat the retreat, and the two hosts drew apart,—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Six Hundred and Fifty-seventh Night,

She resumed, It hath reached me, O auspicious King, that when the two hosts drew apart, Gharib and Mura'ash returned to their tents, after wiping their weapons, and supper being set before them, they ate and gave each other joy of their safety, and the loss of their Marids being so small. As for Barkan, he returned to his tent, grieving for the slaughter of his champions, and said to his officers, "O folk, an we tarry here and do battle with them on this wise in three days' time we shall be cut off to the last wight." Quoth they, "And how shall we do, O King?" Quoth Barkan, "We will fall upon them under cover of night whilst they are deep in sleep, and not one of them shall be left to tell the tale. So take your arms, and when I give the word of command, attack and fall on your enemies as one." Now there was amongst them a Marid named Jandal whose heart inclined to Al-Islam; so, when he heard the Kafirs' plot, he stole away from them and going in to King Mura'ash and King Gharib, told the twain what Barkan had devised; whereupon Mura'ash turned to Gharib and said to him, "O my brother, what shall we do?" Gharib replied, "To-night we will fall upon the Miscreants and chase them into the wilds and the wolds if it be the will of the Omnipotent King." Then he summoned the captains of the Jann and said to them, "Arm yourselves, you and yours; and as soon as 'tis dark steal out of your tents on foot, hundreds after hundreds, and lie in ambush among the mountains; and when ye see the encmy engaged among the tents, do ye fall upon them from all quarters. Hearten your hearts and rely on your lord, and ye shall certainly

¹ Here the translator must either order the sequence of the sentences or follow the rhyme.

conquer; and behold I am with you!" So as soon as it was dark night, the Infidels attacked the camp, invoking aid of the fire and light; but when they came among the tents, the Moslems fell upon them, calling for help on the Lord of the Worlds and saying, "O Most Merciful of Mercifuls, O Creator of all createds!" till they left them like mown grass, cut down and dead. Nor did morning dawn before the most part of the unbelievers were species without souls, and the rest made for the wastes and marshes, whilst Gharib and Mura'ash returned triumphant and victorious; and making prize of the enemy's baggage, they rested till the morrow, when they set out for the City of Carnelian and Castle of Gold. As for Barkan, when the battle had turned against him, and most of his lieges were slain, he fled through the dark with the remnant of his power to his capital, where he entered his palace, and assembling his legionaries said to them, "O folk, whoso hath aught of price, let him take it and follow me to the Mountain Káf, to the Blue King, lord of the Pied Palace; for he it is who shall avenge us." So they took their women and children and goods and made for the Caucasus Mountain. Presently Mura'ash and Gharib arrived at the City of Carnelian and Castle of Gold to find the gates open and none left to give them news; whereupon they entered and Mura'ash led Gharib that he might show him the city, whose walls were builded of emeralds and its gates of red carnelian, with studs of silver, and the terrace-roofs of its houses and mansions reposed upon beams of lign-aloes and sandal-wood. So they took their pleasure in its streets and alleys, till they came to the Palace of Gold and entering passed through seven vestibules, when they drew near to a building, whose walls were of royal balass-rubies and its pavement of emerald and jacinth. The two Kings were astounded at the goodness of the place and fared on from vestibule to vestibule, till they had passed through the seventh and happened upon the inner court of the palace, wherein they saw four daises, each different from the others, and in the midst a jetting fount of red gold, compassed about with golden lions,¹ from whose mouths issued water. These were things to daze man's wit. The estrade at the upper end was hung and carpeted with brocaded silks of various colours and thereon stood two thrones of red gold, inlaid with pearls and jewels. So Mura'ash and Gharib sat down on Barkan's thrones and held high state in the Palace of Gold.—

¹ Possibly taken from the Lion's Court in the Alhambra = (Dár) Al-hamrá, the Red House.

And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Six Hundred and Fifty-eighth Night,

She pursued, It hath reached me, O auspicious King, that Mura'ash and Gharib took seat on Barkan's thrones and held high state. Then said Gharib to Mura'ash, "What thinkest thou to do?" And Mura'ash replied, "O King of mankind, I have despatched an hundred horse to learn where Barkan is, that we may pursue him." Then they abode three days in the palace, till the scouting Marids returned with the news that Barkan had fled to the Mountain Kaf and craved protection of the Blue King, who granted it; whereupon quoth Mura'ash to Gharib, "What sayest thou, O my brother?" and quoth Gharib, "Except we attack them they will attack us." So they bade the host make ready for departure and after three days, they were about to set out with their troops, when the Marids, who had carried Sahim and the presents back to Oman, returned and kissed ground before Gharib. He questioned them of his people and they replied, "After the last affair, thy brother Ajib, leaving Ya'arub bin Kahtan, fled to the King of Hind and, submitting his case, sought his protection. The King granted his prayer and writing letters to all his governors, levied an army as it were the surging sea, having neither beginning or end, where-with he purposeth to invade Al-Irak and lay it waste." When Gharib heard this, he said, "Perish the Misbelievers! Verily, Allah Almighty shall give the victory to Al-Islam, and I will soon show them hew and foin." Said Mura'ash, "O King of humans, by the virtue of the Mighty Name, I must needs go with thee to thy kingdom and destroy thy foes and bring thee to thy wish." Gharib thanked him and they rested on this resolve till the morrow, when they set out, intending for Mount Caucasus, and marched many days till they reached the City of Alabaster and the Pied Palace. Now this city was fashioned of alabaster and precious stones by Bárik bin Fáki', father of the Jinn, and he also founded the Pied Palace, which was so named because edified with one brick of gold alternating with one of silver, nor was there builded aught like it in all the world. When they came within half a day's journey of the city, they halted to take their rest, and Mura'ash sent out to reconnoitre a scout who returned and said, "O King, within the City of Abaltaser are legions of the Jinn, for number as the leaves of the

trees or as the drops of rain." So Mura'ash said to Gharib, "How shall we do, O King of Mankind?" He replied, "O King, divide your men into four bodies and encompass with them the camp of the Infidels; then, in the middle of the night, let them cry out, saying:—God is Most Great! and withdraw and watch what happeneth among the tribes of the Jinn." So Mura'ash did as Gharib counselled and the troops waited till midnight, when they encircled the foe and shouted, "Allaho Akbar! Ho for the Faith of Abraham the Friend, upon whom be the Peace!" The Misbelievers at this cry awoke in affright and snatching up their arms, fell one upon other till the morning, when most part of them were dead bodies and but few remained. Then Gharib cried out to the True Believers, saying, "Up and at the remnant of the Kafirs! Behold I am with you, and Allah is your helper!" So the Moslems drave at the enemy and Gharib bared his magical blade Al-Mahik and fell upon the foe, lopping off noses and making heads wax hoary and whole ranks turn tail. At last he came up with Barkan and smote him and bereft him of life and he fell down, drenched in his blood. On like wise he did with the Blue King, and by undurn-hour not one of the Kafirs was left alive to tell the tale. Then Gharib and Mura'ash entered the Pied Palace and found its walls builded of alternate courses of gold and silver, with door-sills of crystal and keystones of greenest emerald. In its midst was a fountain adorned with bells and pendants and figures of birds and beasts spouting forth water, and thereby a daïs¹ furnished with gold-brocaded silk, bordered or embroidered with jewels: and they found the treasures of the palace past count or description. Then they entered the women's court, where they came upon a magnificent serraglio and Gharib saw, among the Blue King's woman-folk a girl clad in a dress worth a thousand dinars, never had he beheld a goodlier. About her were an hundred slave-girls, upholding her train with golden hooks, and she was in their midst as the moon among stars. When he saw her, his reason was confounded and he said to one of the waiting-women, "Who may be yonder maid?"

¹ Arab. "Sházarwán" from Pers. Shadurwán, a palace, cornice, etc. That of the Meccan Ka'abah is a projection of about a foot broad in pent-house shape sloping downwards and two feet above the granite pavement: its only use appears in the large brass rings welded into it to hold down the covering. There are two breaks in it one under the doorway and the other opposite Ishmael's tomb; and pilgrims a.e. directed during circuit to keep the whole body outside it.

Quoth they, "This is the Blue King's daughter, Star o' Morn."
—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Six Hundred and Fifty-ninth

She said, It hath reached me, O auspicious King, that when Gharib asked the slave-women saying, "Who may be yonder maid," they replied, "This is Star o' Morn, daughter to the Blue King." Then Gharib turned to Mura'ash and said to him, "O King of the Jinn, I have a mind to take yonder damsel to wife." Replied Mura'ash, "The palace and all that therein is, live stock and dead, are the prize of thy right hand; for, hadst thou not devised a stratagem to destroy the Blue King and Barkan, they had cut us off to the last one: wherefore the treasure is thy treasure and the folk thy thralls." Gharib thanked him for his fair speech and going up to the girl, gazed steadfastly upon her and loved her with exceeding love, forgetting Fakhr Taj, the Princess, and even Mahdiah. Now her mother was the Chinese King's daughter whom the Blue King had carried off from her palace and perforce deflowered, and she conceived by him and bare this girl, whom he named Star o' Morn, by reason of her beauty and loveliness; for she was the very Princess of the Fair. Her mother died when she was a babe of forty days, and the nurses and eunuchs reared her, till she reached the age of seventeen; but she hated her sire and rejoiced in his slaughter. So Gharib put his palm to hers¹ and went in unto her that night and found her a virgin. Then he bade pull down the Pied Palace and divided the spoil with the true-believing Jinn, and there fell to his share one-and-twenty thousand bricks of gold and silver and money and treasure beyond speech and count. Then Mura'ash took Gharib and showed him the Mountain Kaf and all its marvels; after which they returned to Barkan's fortress and dismantled it and shared the spoil thereof. Then they repaired to Mura'ash's capital, where they tarried five days, when Gharib sought to revisit his native country and Mura'ash said, "O King of mankind, I will ride at thy stirrup and bring thee to thine own land." Replied Gharib, "No, by the virtue of Abraham the Friend, I will not suffer thee to weary thyself thus, nor will I take any of the Jinn save Kaylajan and Kurajan." Quoth the King, "Take with

1 The "Musáfahah" before noticed, night dcxxiv.

thee ten thousand horsemen of the Jinn, to serve thee"; but quoth Gharib, "I will take only as I said to thee." So Mura'ash bade a thousand Marids carry him to his native land, with his share of the spoil; and he commanded Kaylajan and Kurajan to follow him and obey him; and they answered, "Hearkening and obedience." Then said Gharib to the Marids, "Do ye carry the treasure and Star o' Morn"; for he himself thought to ride his flying steed. But Mura'ash said to him, "This horse, O my brother, will live only in our region, and if it come upon man's earth, 'twill die; but I have in my stables a sea-horse, whose fellow is not found in Al-Irak, no, nor in all the world is its like." So he caused bring forth the horse, and when Gharib saw it, it interposed between him and his wits.¹ Then they bound it, and Kaylajan bore it on his shoulders and Kurajan took what he could carry. And Mura'ash embraced Gharib and wept for parting from him, saying, "O my brother, if aught befall thee wherein thou art powerless, send for me and I will come to thine aid with an army able to lay waste the whole earth and what is thereon." Gharib thanked him for his kindness and zeal for the True Faith and took leave of him; whereupon the Marids set out with Gharib and his goods, and after traversing fifty years' journey in two days and a night, alighted near the city of Oman and halted to take rest. Then Gharib sent out Kaylajan to learn news of his people, and he returned and said, "O King, the city is beleaguered by a host of Infidels, as they were the surging sea, and thy people are fighting them. The drums beat to battle and Jamrkan goeth forth as champion in the field." When Gharib heard this, he cried aloud, "God is Most Great!" and said to Kaylajan, "Saddle me the steed and bring me my arms and spear; for to-day the valiant shall be known from the coward in the place of war and battle-stead." So Kaylajan brought him all he sought and Gharib armed, and belting in baldrick Al-Mahik, mounted the sea-horse and made toward the hosts. Quoth Kaylajan and Kurajan to him, "Set thy heart at rest and let us go to the Kafirs and scatter them abroad in the wastes and wilds till, by the help of Allah, the All-powerful, we leave not a soul alive, no, not a blower of the fire." But Gharib said "By the virtue of Abraham the Friend, I will not let you fight them without me and behold, I mount!" Now the cause of the coming of that great host was right marvellous.²—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

1 i.e. he was confounded at its beauty.

2 Arab. "'Ajib," punning upon the name.

Now when it was the Six Hundred and Sixtieth Night,

She continued, It hath reached me, O auspicious King, that when Gharib had bidden Kaylajan go and learn news of his people, the Jinn fared forth, and presently returning, said, "Verily around thy city is a mighty host!" Now the cause of its coming was that Ajib, having fled the field after Ya'arub's army had been put to the rout, said to his people, "O folk, if we return to Ya'arub bin Kahtan, he will say to us:—But for you, my son and my people had not been slain; and he will put us to death, even to the last man. Wherefore, methinks we were better go to Tarkanán, King of Hind, and beseech him to avenge us." Replied they, "Come, let us go thither; and the blessing of the Fire be upon thee!" So they fared days and nights till they reached King Tarkanán's capital city, and after asking and obtaining permission to present himself, Ajib went in to him and kissed ground before him. Then he wished him what men use to wish to monarchy and said to him, "O King, protect me, so may protect thee the sparkling Fire and the Night with its thick darkness!" Tarkanán looked at Ajib and asked, "Who art thou, and what dost thou want"; to which the other answered, "I am Ajib, King of Al-Irak; my brother hath wronged me and gotten the mastery of the land and the subjects have submitted themselves to him. Moreover, he hath embraced the faith of Al-Islam and he ceaseth not to chase me from country to country; and behold, I am come to seek protection of thee and thy power." When Tarkanán heard Ajib's words, he rose and sat down and cried, "By the virtue of the Fire, I will assuredly avenge thee and will let none serve other than my goddess the Fire!" And he called aloud to his son, saying, "O my son, make ready to go to Al-Irak and lay it waste and bind all who serve aught but the Fire and torment them and make example of them; yet slay them not but bring them to me, that I may ply them with various tortures and make them taste the bitterness of humiliation and leave them a warning to whoso will be warned in this our while." Then he chose out to accompany him eighty thousand fighting men on horseback and the like number on giraffes,¹ besides ten thousand elephants, bearing on their backs seats² of sandal-wood, latticed with golden

¹ Arab. "Zarráf" (whence our word) from "Zarf"=walking hastily: the old "cameleopard" which originated the nursery idea of its origin. It is one of the most timid of the antelope tribe and unfit for riding.

² Arab. "Takht," a useful word, meaning even a saddle. The usual term is "Haudaj"=the Anglo-Indian "howdah."

rods, plated and studded with gold and silver and shielded with pavoises of gold and emerald; moreover, he sent good store of war-chariots, in each eight men fighting with all kinds of weapons. Now the Prince's name was Ra'ad Sháh,¹ and he was the champion of his time, for prowess having no peer. So he and his army equipped them in ten days' time, then set out as they were a bank of clouds, and fared on two months' journey, till they came upon Oman city and encompassed it, to the joy of Ajib, who thought himself assured of victory. Jamrkan and Sa'adan and all their fighting men sallied forth into the field of fight whilst the kettle-drums beat to battle and the horses neighed. At this moment up came King Gharib, who, as we have said, had been warned by Kaylajan; and he urged on his destrier and entered among the Infidels waiting to see who should come forth and open the chapter of war. Then out rushed Sa'adan the Ghul and offered combat, whereupon there issued forth to him one of the champions of Hind; but Sa'adan scarce let him take stand in front ere he smote him with his mace and crushed his bones and stretched him on the ground; and so did he with a second and a third, till he had slain thirty fighting men. Then there dashed out at him an Indian cavalier, by name Battásh al-Akrán,² uncle to King Tarkanan and of his day the doughtiest man, reckoned worth five thousand horse in battle-plain and cried out to Sa'adan, saying, "O thief of the Arabs, hath thy daring reached that degree that thou shouldst slay the Kings of Hind and their champions and capture their horsemen? But this day is the last of thy worldly days." When Sa'adan heard these words, his eyes waxed blood-red and he drave at Battash and aimed a stroke at him with his club; but he evaded it and the force of the blow bore Sa'adan to the ground; and before he could recover himself, the Indians pinioned him and haled him off to their tents. Now when Jamrkan saw his comrade a prisoner, he cried out, saying, "Ho for the Faith of Abraham the Friend!" and clapping heel to his horse, ran at

1 "Thunder-King," Arab. and Persian.

2 *i.e.* "He who violently assaults his peers" (the best men of the age). Batshat al-Kubrâ = the Great Disaster, is applied to the unhappy "Battle of Bedr" (Badr) on Ramazan 17, A.H. 2 (= Jan. 13, 624) when Mohammed was so nearly defeated that the Angels were obliged to assist him (Koran, chaps. iii. 11; i. 42; viii. 9). Mohammed is soundly rated by Christian writers for beheading two prisoners, Utbah ibn Rabi'a, who had once spat on his face, and Nazir ibn Hâris, who recited Persian romances and preferred them to the "foolish fables of the Koran." What would our forefathers have done to a man who spat in the face of John Knox and openly preferred a French play to the Pentateuch?

Battash. They wheeled about awhile, till Battash charged Jamrkan and catching him by his jerkin¹ tare him from his saddle and cast him to the ground; whereupon the Indians bound him and dragged him away to their tents. And Battash ceased not to overcome all who came out to him, Captain after Captain, till he had made prisoners of four-and-twenty Chiefs of the Moslems, whereat the True Believers were sore dismayed. When Gharib saw what had befallen his braves, he drew from beneath his knee² a mace of gold weighing six-score pounds which had belonged to Barkan, King of the Jann,—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Six Hundred and Sixty-first Night,

She said, It hath reached me, O auspicious King, that when Gharib beheld what had befallen his braves he drew forth a golden mace which had belonged to Barkan, King of the Jann, and clapped heel to his sea-horse, which bore him like the wind-gust into mid-field. Then he let drive at Battash, crying out, "God is Most Great! He giveth aid and victory, and he abaseth whoso reject the Faith of Abraham the Friend!" and smote him with the mace, whereupon he fell to the ground and Gharib, turning to the Moslems, saw his brother Sahim and said to him, "Pinion me this hound." When Sahim heard his brother's words, he ran to Battash and bound him hard and fast and bore him off, whilst the Moslem braves wondered who this Knight could be and the Indians said one to other, "Who is this horseman which came out from among them and hath taken our Chief prisoner?" Meanwhile, Gharib continued to offer battle and there issued forth to him a captain of the Hindís whom he felled to earth with his mace, and Kaylajan and Kurajan pinioned him and delivered him over to Sahim; nor did Gharib leave to do thus, till he had taken prisoner two-and-fifty of the doughtiest Captains of the army of Hind. Then the day came to an end and the kettle-drums beat the retreat; whereupon Gharib left the field and rode towards the Moslem camp. The first to meet him was Sahim, who kissed his feet in the stirrups and said, "May thy hand never wither, O

¹ Arab. "Jilbáb," either habergeon (mail-coat) or the buff-jacket worn under it.

² A favourite way, rough and ready, of carrying light weapons; often alluded to in *The Nights*. So Khusrawán in *Antar* carried "under his thighs four small darts, each like a blazing flame."

champion of the age! Tell us who thou art among the braves." So Gharib raised his vizor of mail and Sahim knew him and cried out, saying, "This is your King and your lord Gharib, who is come back from the land of the Jann!" When the Moslems heard Gharib's name, they threw themselves off their horses' backs, and crowding about him, kissed his feet in the stirrups, and saluted him, rejoicing in his safe return. Then they carried him into the city of Oman, where he entered his palace and sat down on the throne of his Kingship, whilst his officers stood around him in the utmost joy. Food was set on and they ate, after which Gharib related to them all that had betided him with the Jinn in Mount Kaf, and they marvelled thereat with exceeding marvel and praised Allah for his safety. Then he dismissed them to their sleeping-places; so they withdrew to their several lodgings, and when none abode with him but Kaylajan and Kurajan, who never left him, he said to them, "Can ye carry me to Cufa that I may take my pleasure in my Harim, and bring me back before the end of the night?" They replied, "O our lord, this thou askest is easy." Now the distance between Cufa and Oman is sixty days' journey for a diligent horseman, and Kaylajan said to Kurajan, "I will carry him going and thou coming back." So he took up Gharib and flew off with him, in company with Kurajan; nor was an hour past before they set him down at the gate of his palace, in Cufa. He went in to his uncle Al-Damigh, who rose to him and saluted him; after which quoth Gharib, "How is it with my wives Fakhr Taj¹ and Mahdiah?" Al-Damigh answered, "They are both well and in good case." Then the eunuch went in and acquainted the women of the Harim with Gharib's coming, whereat they rejoiced and raised the trill of joy and gave him the reward for good news. Presently in came King Gharib, and they rose and saluting him, conversed with him, till Al-Damigh entered, when Gharib related to them all that had befallen him in the land of the Jinn, whereat they all marvelled. Then he lay with Fakhr Taj till near daybreak, when he took leave of his wives and his uncle and mounted Kurajan's back, nor was the darkness dispelled before the two Marids set him down in the city of Oman. Then he and his men armed, and he bade open the gates when, behold, up came a horseman from the host of the Indians, with Jamrkan and Sa'adan and the rest of the captive captains whom he had

¹ Mr. Payne very reasonably supplants here and below Fakhr Taj (who in night dclxxxiv. is left in her father's palace, and who is reported to be dead in night dclxxvii.) by Star o' Morn. But the former is also given in the Bul. Edir. (ii. 148), so the story-teller must have forgotten all about her. I leave it as a model specimen of Eastern incuriousness.

delivered, and committed them to Gharib. The Moslems, rejoicing in their safety, donned their mails and took horse, while the kettle-drums beat a point of war; and the Miscreants also drew up in line.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Six Hundred and Sixty-second Night,

She continued, It hath reached me, O auspicious King, that when the Moslem host mounted and rode to the plain of cut and thrust, the first to open the door of war was King Gharib who, drawing his sword Al-Mahik, drove his charger between the two ranks and cried out, saying, "Whoso knoweth me hath enough of my mischief, and whoso unknoweth me to him I will make myself known. I am Gharib, King of Al-Irak and Al-Yaman, brother of Ajib." When Ra'ad Shah, son of the King of Hind, heard this he shouted to his captains, "Bring me Ajib." So they brought him and Ra'ad Shah said to him, "Thou wottest that this quarrel is thy quarrel and thou art the cause of all this slaughter. Now yonder standeth thy brother Gharib amiddlemost the fight-field and stead where sword and spear we shall wield; go thou to him and bring him to me a prisoner, that I may set him on a camel arsy-versy, and make a show of him and carry him to the land of Hind." Answered Ajib, "O King, send out to him other than I, for I am in ill-health this morning." But Ra'ad Shah snarked and snorted and cried, "By the virtue of the sparkling Fire and the light and the shade and the heat, unless thou fare forth to thy brother and bring him to me in haste, I will cut off thy head and make an end of thee." So Ajib took heart and urging his horse up to his brother in mid-field, said to him, "O dog of the Arabs and vilest of all who hammer down tent-pegs, wilt thou contend with Kings? Take what to thee cometh and receive the glad tidings of thy death." When Gharib heard this he said to him, "Who art thou among the Kings?" And Ajib answered, saying, "I am thy brother, and this day is the last of thy worldly days." Now when Gharib was assured that he was indeed his brother Ajib, he cried out and said, "Ho, to avenge my father and mother!" Then giving his sword to Kaylajan,¹ he drave at Ajib and smote him with his mace a smashing blow and a swashing, that went nigh to beat in his ribs, and seizing him by the mail-gorget tore him

¹ There is some chivalry in his unwillingness to use the magical blade. As a rule the Knights of Romance utterly ignore fair play and take every dirty advantage in the magic line that comes to hand.

from the saddle and cast him to the ground ; whereupon the two Marids pounced upon him, and binding him fast, dragged him off dejected and abject ; whilst Gharib rejoiced in the capture of his enemy, and repeated these couplets of the poet :—

I have won my wish and my need have scored • Unto Thee be the
praise and the thanks, O our Lord !
I grew up dejected and abject ; poor, • But Allah vouchsafed me all
boon implored :
I have conquered countries and mastered men • But for Thee were I
naught, O Thou Lord adored !

When Ra'ad Shah saw how evilly Ajib fared with his brother, he called for his charger, and donning his harness and habergeon, mounted and dashed out a-field. As soon as he drew near King Gharib, he cried out at him, saying, "O basest of Arabs and bearer of scrubs,¹ who art thou, that thou shouldest capture Kings and braves? Down from thy horse and put elbows behind back and kiss my feet, and set my warriors free and go with me in bond of chains to my reign that I may pardon thee and make thee a Shaykh in our own land, so mayst thou eat there a bittock of bread." When Gharib heard these words he laughed till he fell backwards and answered, saying, "O mad hound and mangy wolf, soon shalt thou see against whom the shifts of Fortune will turn !" Then he cried out to Sahim, saying, "Bring me the prisoners," so he brought them, and Gharib smote off their heads, whereupon Ra'ad Shah drave at him, with the driving of a lordly champion and the onslaught of a fierce slaughterer, and they falsed and feinted and fought till nightfall, when the kettle-drums beat the retreat.—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Six Hundred and Sixty-third Night,

She resumed, It hath reached me, O auspicious King, that when the kettle-drums beat the retreat, the two Kings parted, and returned, each to his own place where his people gave him joy of his safety. And the Moslems said to Gharib, "'Tis not thy wont, O King, to prolong a fight," and he replied, "O folk, I have done

¹ Arab. "Hammál al-Hatabi" = one who carries to market the fuel-sticks which he picks up in the waste. In the Koran (chapt cxi.) it is applied to Umm Jamil, wife of Mohammed's hostile cousin, Abd al-Uzza, there termed Abú Lahab (Father of smokeless Flame) with the implied meaning that she will bear fuel to feed Hell-fire.

battle with many royalties¹ and champions, but never saw I a harder hitter than this one. Had I chosen to draw Al-Mahik upon him, I had mashed his bones and made an end of his days; but I delayed with him, thinking to take him prisoner and give him part enjoyment in *Al-Islam*." Thus far concerning Gharib; but as regards Ra'ad Shah, he returned to his marquee and sat upon his throne, when his Chiefs came in to him and asked him of his adversary, and he answered, "By the truth of the sparkling Fire never in my life saw I the like of yonder brave! But to-morrow I will take him prisoner and lead him away dejected and abject." Then they slept till daybreak, when the battle-drums beat to fight and the swords in baldric were dight; and war-cries were cried amain and all mounted their horses of generous strain and drew out into the field, filling every wide place and hill and plain. The first to open the door of war was the rider outrageous and the lion rageous, King Gharib, who drove his steed between the two hosts and wheeled and careered over the field, crying, "Who is for fray, who is for fight? Let no sluggard come out to me this day nor dullard!" Before he had made an end of speaking, out rushed Ra'ad Shah, riding on an elephant, as he were a vast tower, in a seat girthed with silken bands: and between the elephant's ears sat the driver, bearing in hand a hook, wherewith he goaded the beast and directed him right and left. When the elephant drew near Gharib's horse, and the steed saw a creature it had never before set eyes on, it took fright²; wherefore Gharib dismounted and gave the horse to Kaylajan. Then he drew Al-Mahik and advanced to meet Ra'ad Shah a-foot, walking on till he faced the elephant. Now it was Ra'ad Shah's wont, when he found himself overmatched by any brave, to mount an elephant, taking with him

¹ Arab. "Akyál," lit. whose word (Kaul) is obeyed, a title of the Himyarite Kings, of whom Al-Bergendi relates that one of them left an inscription at Samarcand, which many centuries ago no man could read. This evidently alludes to the dynasty which preceded the "Tobba" and to No. xxiv. Shamar Yar'ash (Shamar the Palsied). Some make him son of Malik surnamed Náshir al-Ni'am (Scatterer of Blessings), others of Afrikús (No. xviii.), who, according to Al-Jannabi, Ahmad bin Yusuf and Ibn Ibdun (Pocock, Spec. Hist. Arab.) founded the Berber (Barbar) race, the remnants of the Causanites expelled by the "robber, Joshua son of Nún," and became the eponymus of "Africa." This word which, under the Romans, denoted a small province on the Northern Sea-board, is, I would suggest, A'far-Káhi (Afar-land), the Afar being now the Dankali race, the country of Osiris, whom my learned friend, the late Mariette Pasha, derived from the Egyptian "Punt," identified by him with the Somali country. This would make "Africa," as it ought to be, an Egyptian (Coptic) term.

² Herodotus (i. 80) notes this concerning the camel. Elephants are not allowed to walk the streets in Anglo-Indian cities, where they have caused many accidents.

an implement called the lasso,¹ which was in the shape of a net, wide at base and narrow at top, with a running cord of silk passed through rings along its edges. With this he would attack horsemen and casting the meshes over them, draw the running noose and drag the rider off his horse and make him prisoner; and thus had he conquered many cavaliers. So, as Gharib came up to him, he raised his hand and, despreding the net over him, pulled him on to the back of the elephant and cried out to the beast to return to the Indian camp. But Kaylajan and Kurajan had not left Gharib and when they beheld what had befallen their lord, they laid hold of the elephant, whilst Gharib strove with the net, till he rent it in sunder. Upon this the two Marids seized Ra'ad Shah and bound him with a cord of palm-fibre. Then the two armies drove each at other and met with a shock like two seas crashing or two mountains together dashing, whilst the dust rose to the confines of the sky and blinded was every eye. The battle waxed fierce and fell, the blood ran in rills, nor did they cease to wage war with lunge of lance and sway of sword in lustiest way, till the day darkened and the night starkened, when the drums beat the retreat and the two hosts drew asunder.² Now the Moslems were evilly entreated that day by reason of the riders on elephants and giraffes,³ and many of them were killed and most of the rest were wounded. This was grievous to Gharib, who commanded the hurt to be medicined and turning to his Chief Officers, asked them what they counselled. Answered they, "O King, 'tis only the elephants and giraffes that irk us; were we but quit of them, we should overcome the enemy." Quoth Kaylajan and Kurajan, "We twain will unsheath our swords and fall on them and slay the most part of them." But there came forward a man of Oman, who had been privy counsellor to Jaland,

1 Arab. Wahk or Wahak, suggesting the Roman retiarius. But the lasso pure and simple, the favourite weapon of shepherd and herdsmen, was well-known to the old Egyptians and in ancient India. It forms one of the T-letters in the hieroglyphs.

2 Compare with this and other Arab battle-pieces the Pandit's description in the *Kathā Sarit Sagara*, e.g. "Then a confused battle arose with dint of arrow, javelin, lance, mace and axe, costing the lives of countless soldiers (N.B.—Millions are nothing to him); rivers of blood flowed with the bodies of elephants and horses for alligators, with the pearls from the heads of elephants for sands and with the heads of heroes for stones. That feast of battle delighted the flesh-loving demons, who, drunk with blood instead of wine, were dancing with the palpitating trunks," etc., etc. (Fasc., xii. 526.)

3 The giraffe is here mal-placé; it is, I repeat, one of the most timid of the antelope tribe. Nothing can be more graceful than this huge game as it stands under a tree extending its long and slender neck to the foliage above it; but when in flight all the limbs seem loose and the head is carried almost on a level with the back.

and said, "O King, I will be surety for the host, an thou wilt but hearken to me and follow my counsel." Gharib turned to his Captains and said to them, "Whatsoever this wise man shall say to you, that do";—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Six Hundred and Sixty-fourth Night,

She pursued, It hath reached me, O auspicious King, that when Gharib said to his Captains, "Whatsoever this wise man shall say to you, that do"; they replied, "Hearing and obeying!" So the Omani chose out ten captains and asked them, "How many braves have ye under your hands?" and they answered, "Ten thousand fighting-men." Then he carried them into the armoury and armed five thousand of them with harquebuses and other five thousand with cross-bows and taught them to shoot with these new weapons.¹ Now as soon as it was day, the Indians came out to the field, armed cap-à-pie, with the elephants, giraffes and champions in their van; whereupon Gharib and his men mounted and both hosts drew out and the big drums beat to battle. Then the man of Oman cried out to the archers and harquebusiers to shoot, and they plied the elephants and giraffes with shafts and leaden bullets, which entered the beasts' flanks, whereat they roared out and turning upon their own ranks, trod them down with their hoofs. Presently the Moslems charged the Misbelievers and outflanked them right and left, whilst the elephants and giraffes trampled them and drove them into the hills and wolds, whither the Moslems followed hard upon them with the keen-edged sword, and but few of the giraffes and elephants escaped. Then King Gharib and his folk returned, rejoicing in their victory; and on the morrow they divided the loot and rested five days; after which King Gharib sat down on the throne of his kinship and sending for his brother Ajib, said to him, "O dog, why hast thou assembled the Kings against us? But He who hath power over all things hath given us the victory over thee. So embrace the Saving Faith and thou shalt be saved, and I will forbear to

¹ The fire-arms may have been inserted by the copier; the cross-bow (Arcubalista) is of unknown antiquity. I have remarked in my *Book of the Sword* (p. 19) that the bow is the first crucial evidence of the distinction between the human weapon and the bestial arm, and like the hymen or membrane of virginity proves a difference of degree if not of kind between man and the so-called lower animals. I note from Yule's *Marco Polo* (ii. 143) "that the cross-bow was re-introduced into European warfare during the twelfth century"; but the arbalesta was well known to the *bon roi* Charlemagne (Regnier Sat. X.).

avenge my father and mother on thee therefor, and I will make thee King again as thou wast, placing myself under thy hand." But Ajib said, "I will not leave my faith." So Gharib bade lay him in irons and appointed an hundred stalwart slaves to guard him; after which he turned to Ra'ad Shah and said to him, "How sayst thou of the faith of Al-Islam?" Replied he, "O my lord, I will enter thy faith; for were it not a true Faith and a goodly, thou hadst not conquered us. Put forth thy hand and I will testify that there is no god but *the* God and that Abraham the Friend is the Apostle of God." At this Gharib rejoiced and said to him, "Is thy heart indeed stablished in the sweetness of this Belief?" And he answered, saying, "Yes, O my lord!" Then quoth Gharib, "O Ra'ad Shah, wilt thou go to thy country and thy kingdom?" and quoth he, "O my lord, my father will put me to death, for that I have left his faith." Gharib rejoined, "I will go with thee and make thee king of the country and constrain the folk to obey thee, by the help of Allah the Bountiful, the Beneficent." And Ra'ad Shah kissed his hands and feet. Then Gharib rewarded the counsellor who had caused the rout of the foe and gave him great wealth; after which he turned to Kaylajan and Kurajan, and said to them, "Harkye, Chiefs of the Jinn, 'tis my will that ye carry me, together with Ra'ad Shah and Jamrkan and Sa'adan to the land of Hind." "We hear and we obey," answered they. So Kurajan took up Jamrkan and Sa'adan, whilst Kalajan took Gharib and Ra'ad Shah and made for the land of Hind.—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Six Hundred and Sixty-fifth Night,

She said, It hath reached me, O auspicious King, that when the two Marids had taken up Gharib and Jamrkan, Sa'adan the Ghul and Ra'ad Shah, they flew on with them from sundown till the last of the night, when they set them down on the terrace of King Tarkanan's palace at Cashmere. Now news was brought to Tarkanan by the remnants of his host of what had befallen his son, whereat he slept not neither took delight in aught, and he was troubled with sore trouble. As he sat in his Harim, pondering his case, behold, Gharib and his company descended the stairways of the palace and came in to him; and when he saw his son and those who were with him, he was confused and fear took him of the Marids. Then Ra'ad Shah turned to him and said, "How long wilt thou persist in thy frowardness, O traitor and worshipper

of the Fire? Woe to thee! Leave worshipping the Fire and serve the Magnanimous Sire, Creator of day and night, Whom attaineth no sight." When Tarkanan heard his son's speech, he cast at him an iron club he had by him; but it missed him and fell upon a buttress of the palace and smote out three stones. Then cried the King, "O dog, thou hast destroyed mine army and hast forsaken thy faith and comest now to make me do likewise!" With this Gharib went up to him and dealt him a cuff on the neck which knocked him down; whereupon the Marids bound him fast and all the Harim-women fled. Then Gharib sat down on the throne of kingship and said to Ra'ad Shah, "Do thou justice upon thy father." So Ra'ad Shah turned to him and said, "O perverse old man, become one of the saved and thou shalt be saved from the fire and the wrath of the All-powerful." But Tarkanan cried, "I will not die save in my own faith." Whereupon Gharib drew Al-Mahik and smote him therewith, and he fell to the earth in two pieces, and Allah hurried his soul to the fire and abiding-place dire.¹ Then Gharib bade hang his body over the palace gate and they hung one-half on the right hand and the other on the left and waited till day, when Gharib caused Ra'ad Shah don the royal habit and sit down on his father's throne, with himself on his dexter hand and Jamrkan and Sa'adan and the Marids standing right and left; and he said to Kaylajan and Kurajan, "Whoso entereth of the Princes and Officers, seize him and bind him, and let not a single Captain escape you." And they answered, "Hearkening and obedience!" Presently the Officers made for the palace to do their service to the King, and the first to appear was the Chief Captain, who, seeing King Tarkanan's dead body cut in half and hanging on either side of the gate, was seized with terror and amazement. Then Kaylajan laid hold of him by the collar and threw him and pinioned him, after which he dragged him into the palace and before sunrise they had bound three hundred and fifty Captains and set them before Gharib, who said to them, "O folk, have you seen your King hanging at the palace-gate?" Asked they, "Who hath done this deed?" and he answered, "I did it, by the help of Allah Almighty; and whoso opposeth me, I will do with him likewise." Then quoth they, "What is thy will with us?" and quoth he, "I am Gharib, King of Al-Irak, he who slew your warriors; and now Ra'ad Shah hath embraced the Faith of

¹ In Al-Islam this was unjustifiable homicide, excused only because the Kafir had tried to slay his own son. He should have been summoned to become a tributary, and then, on express refusal, he might legally have been put to death.

Salvation and is become a mighty King and ruler over you. So do ye become True Believers and all shall be well with you; but if ye refuse, you shall repent it." So they pronounced the profession of the Faith and were enrolled among the people of felicity. Then said Gharib, "Are your hearts indeed stablished in the sweetness of the Belief?" and they replied, "Yes"; whereupon he bade release them and clad them in robes of honour, saying, "Go to your people and expound Al-Islam to them. Whoso accepteth the Faith, spare him; but if he refuse, slay him."—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Six Hundred and Sixty-sixth Night,

She continued, It hath reached me, O auspicious King, that King Gharib said to the troops of Ra'ad Shah, "Go to your people and offer Al-Islam to them. Whoso accepteth the Faith, spare him; but if he refuse, slay him." So they went out, and assembling the men under their command, explained what had taken place and expounded Al-Islam to them, and they all professed, except a few whom they put to death; after which they returned and told Gharib, who blessed Allah and glorified Him, saying, "Praised be the Almighty who hath made this thing easy to us without strife!" Then he abode in Cashmere of India forty days, till he had ordered the affairs of the country and cast down the shrines and temples of the Fire and built in their stead mosques and cathedrals, whilst Ra'ad Shah made ready for him rarities and treasures beyond count and despatched them to Al-Irak in ships. Then Gharib mounted on Kaylajan's back and Jamrkan and Sa'adan on that of Kurajan, after they had taken leave of Ra'ad Shah; and journeyed through the night till break of day, when they reached Oman city where their troops met them and saluted them and rejoiced in them. Then they set out for Cufa, where Gharib called for his brother Ajib and commanded to hang him. So Sahim brought hooks of iron, and driving them into the tendons of Ajib's heels, hung him over the gate. And Gharib bade them shoot him, so they riddled him with arrows till he was like unto a porcupine. Then Gharib entered his palace, and sitting down on the throne of his kingship, passed the day in ordering the affairs of the state. At nightfall he went in to his Harim, where Star o' Morn came to meet him and embraced him and gave him joy, she and her women, of his safety. He spent that day and lay that night with her, and on the morrow, after he had made the

Ghushl-ablution and prayed the dawn-prayer, he sat down on his throne and commanded preparation to be made for his marriage with Mahdiah. Accordingly, they slaughtered three thousand head of sheep and two thousand oxen and a thousand he-goats and five hundred camels and the like number of horses, beside four thousand fowls and great store of geese; never was such wedding in Al-Islam to that day. Then he went in to Mahdiah and took her virginity and abode with her ten days; after which he committed the kingdom to his uncle Al-Damigh, charging him to rule the lieges justly, and journeyed with his women and warriors, till he came to the ships laden with the treasures and rarities which Ra'ad Shah had sent him, and divided the moneys among his men, who from poor became rich. Then they fared on till they reached the city of Babel, where he bestowed on Sahim al-Layl a robe of honour and appointed him Sultan of the city.—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Six Hundred and Sixty-seventh Night,

She resumed, It hath reached me, O auspicious King, that Gharib, after robing his brother Sahim and appointing him Sultan, abode with him ten days, after which he set out again and journeyed nor stinted travel till he reached the castle of Sa'adan the Ghul, where they rested five days. Then quoth Gharib to Kaylajan and Kurajan, "Pass over to Isbânîr al-Madâin, to the palace of the Chosroë, and find what is come of Fakhr Taj and bring me one of the King's kinsmen, who shall acquaint me with what hath passed." Quoth they, "We hear and we obey," and set out forthright for Isbanir. As they flew between heaven and earth, behold, they caught sight of a mighty army, as it were the surging sea, and Kaylajan said to Kurajan, "Let us descend and determine what be this host." So they alighted and walking among the troops, found them Persians, and questioned the soldiers whose men they were and whither they were bound; whereto they made answer, "We are *en route* for Al-Irak, to slay Gharib and all who company him." When the Marids heard these words, they repaired to the pavilion of the Persian general, whose name was Rustam, and waited till the soldiers slept, when they took up Rustam, bed and all, and made for the castle where Gharib lay. They arrived there by midnight, and going to the door of the King's pavilion, cried, "Permission!" which when he heard, he sat up and said, "Come in." So they entered

and set down the couch with Rustam asleep thereon. Gharib asked, "Who be this?" and they answered, "This be a Persian Prince, whom we met coming with a great host, thinking to slay thee and thine, and we have brought him to thee, that he may tell thee what thou hast a mind to know." "Fetch me an hundred braves!" cried Gharib, and they fetched them; whereupon he bade them, "Draw your swords and stand at the head of this Persian carle!" Then they awoke him and he opened his eyes; and, finding an arch of steel over his head, shut them again, crying, "What be this foul dream?" But Kaylajan pricked him with his sword-point and he sat up and said, "Where am I?" Quoth Sahim, "Thou art in the presence of King Gharib, son-in-law of the King of the Persians. What is thy name and whither goest thou?" When Rustam heard Gharib's name, he bethought himself and said in his mind, "Am I asleep or awake?" Whereupon Sahim dealt him a buffet, saying, "Why dost thou not answer?" And he raised his head and asked, "Who brought me from my tent out of the midst of my men?" Gharib answered, "These two Marids brought thee." So he looked at Kaylajan and Kurajan and bewrayed his bag-trousers. Then the Marids fell upon him, baring their tusks and brandishing their blades, and said to him, "Wilt thou not rise and kiss ground before King Gharib?" And he trembled at them and was assured that he was not asleep; so he stood up and kissed ground between the hands of Gharib, saying, "The blessing of the Fire be on thee, and long life be thy life, O King!" Gharib cried, "O dog of the Persians, fire is not worshipful, for that it is harmful and profiteth not save in cooking food." Asked Rustam, "Who then is worshipful?" and Gharib answered, "Alone worship-worth is God, who formed thee and fashioned thee and created the heavens and the earth." Quoth the Ajami, "What shall I say that I may become of the party of this Lord and enter thy Faith?" and quoth Gharib, "Say,—There is no god but *the* God, and Abraham is the Friend of God." So Rustam pronounced the profession of the Faith and was enrolled among the people of felicity. Then said he to Gharib, "Know, O my lord, that thy father-in-law, King Sabúr, seeketh to slay thee; and indeed he hath sent me with an hundred thousand men, charging me to spare none of you." Gharib rejoined, "Is this my reward for having delivered his daughter from death and dishonour? Allah will requite him his ill intent. But what is thy name?" The Persian answered, "My name is Rustam, general of Sabur"; and Gharib, "Thou

shalt have the like rank in my army"; adding, "but tell me, O Rustam, how is it with the Princess Fakhr Taj?" "May thy head live, O King of the age!" "What was the cause of her death?" Rustam replied, "O my lord, no sooner hadst thou left us than one of the Princess's women went in to King Sabur and said to him:—O my master, didst thou give Gharib leave to lie with the Princess my mistress? whereto he answered:—No, by the virtue of the fire! and drawing his sword, went in to his daughter and said to her:—O foul baggage, why didst thou suffer yonder Badawi to sleep with thee, without dower or even wedding? She replied:—O my papa, 'twas thou gavest him leave to sleep with me. Then she was silent, and hung down her head. Hereupon he cried out to the midwives and slave-girls, saying:—Pinion me this harlot's elbows behind her and examine her. So they did as he bade them, and after inspecting her, said to him:—O King, she hath lost her virginity. Whereupon he ran at her and would have slain her but her mother rose up and threw herself between them crying:—O King, slay her not, lest thou be for ever dishonoured; but shut her in a cell till she die. So he cast her into prison till nightfall, when he called two of his courtiers and said to them:—Carry her afar off and throw her into the river Jayhun and tell none. They did his commandment, and indeed her memory is forgotten and her time is past."—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Six Hundred and Sixty-eighth Night,

She pursued, It hath reached me, O auspicious King, that when Gharib asked news of Fakhr Taj, Rustam informed him that she had been drowned in the river by her sire's command. And when Gharib heard this, the world waxed wan before his eyes and he cried, "By the virtue of Abraham the Friend, I will assuredly go to yonder dog and overwhelm him and lay waste his realm!" Then he sent letters to Jamrkan and to the governors of Mosul and Mayyáfárikín; and, turning to Rustam, said to him, "How many men hadst thou in thine army?" He replied, "An hundred thousand Persian horse"; and Gharib rejoined, "Take ten thousand horse and go to thy people and occupy them with war; I will follow on thy trail." So Rustam mounted and taking ten thousand Arab horse made for his tribe, saying in himself, "I will do a deed shall whiten my face with King Gharib." So he fared on seven days, till there

remained but half a day's journey between him and the Persian camp; when, dividing his host into four divisions, he said to his men, "Surround the Persians on all sides and fall upon them with the sword." They rode on from eventide till midnight, when they had compassed the camp of the Ajamis, who were asleep in security, and fell upon them, shouting, "God is Most Great!" Whereupon the Persians started up from sleep and their feet slipped and the sabre went round amongst them; for the All-knowing King was wroth with them, and Rustam wrought amongst them as fire in dry fuel; till, by the end of the night, the whole of the Persian host was slain or wounded or fled, and the Moslems made prize of their tents and baggage, horses, camels and treasure-chests. Then they alighted and rested in the tents of the Ajamis till King Gharib came up and seeing what Rustam had done and how he had gained by stratagem a great and complete victory, he invested him with a robe of honour and said to him, "O Rustam, it was thou didst put the Persians to the rout; wherefore all the spoil is thine." So he kissed Gharib's hand and thanked him, and they rested till the end of the day, when they set out for King Sabur's capital. Meanwhile, the fugitives of the defeated force reached Isbanir and went in to Sabur, crying out and saying, "Alas!" and "Well-away!" and "Woe worth the day!" Quoth he, "What hath befallen you and who with his mischief hath smitten you?" So they told him all that had passed and said, "Naught befell us except that thy general Rustam fell upon us in the darkness of the night because he had turned Moslem; nor did Gharib come near us." When the King heard this, he cast his crown to the ground and said, "There is no worth left us!" Then he turned to his son Ward Shah¹ and said to him, "O my son, there is none for this affair save thou." Answered Ward Shah, "By thy life, O my father, I will assuredly bring Gharib and his chiefs of the people in chains and slay all who are with him." Then he numbered his army and found it two hundred and twenty thousand men. So they slept, intending to set forth on the morrow; but, next morning, as they were about to march, behold, a cloud of dust arose and spread till it walled the world and baffled the sight of the farthest-seeing wight. Now Sabur had mounted to farewell his son, and when he saw this mighty great dust, he let call a runner and said to him, "Go

¹ *i.e.* "Rose King," like the Sikh name "Gulab Singh" = Rosewater Lion, sounding in translation almost too absurd to be true.

find me out the cause of this dust-cloud." The scout went and returned, saying, "O my lord, Gharib and his braves are upon you"; whereupon they unloaded their bāt-beasts and drew out in line of battle. When Gharib came up and saw the Persians ranged in row, he cried out to his men, saying, "Charge, with the blessing of Allah!" So they waved the flags, and the Arabs and the Ajamis drave one at other and folk were heaped upon folk. Blood ran like water and all souls saw death face to face; the brave advanced and pressed forward to assail and the coward hung back and turned tail and they ceased not from fight and fray till ended day, when the kettle-drums beat the retreat and the two hosts drew apart. Then Sabur commanded to pitch his camp hard over the city-gate, and Gharib set up his pavilions in front of theirs; and every one went to his tent.—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Six Hundred and Sixty-ninth Night,

She said, It hath reached me, O auspicious King, that when the two hosts drew apart, every one went to his tent until the morning. As soon as it was day, the two hosts mounted their strong steeds and levelled their lances and wore their harness of war; then they raised their slogan-cries and drew out in battle-array, whilst came forth all the lordly knights and the lions of fights. Now the first to open the gate of battle was Rustam, who urged his charger into mid-field and cried out, "God is most great! I am Rustam, champion-in-chief of the Arabs and Ajams. Who is for tilting, who is for fighting? Let no sluggard come out to me this day or weakling!" Then there rushed forth to him a champion of the Persians; the two charged each other and there befell between them a sore fight, till Rustam sprang upon his adversary and smote him with a mace he had with him, seventy pounds in weight, and beat his head down upon his breast; and he fell to the earth, dead and in his blood drowned. This was no light matter to Sabur and he commanded his men to charge; so they drave at the Moslems, invoking the aid of the light-giving Sun, whilst the True Believers called for help upon the Magnanimous King. But the Ajams, the Miscreants, outnumbered the Arabs, the Moslems, and made them drain the cup of death; which when Gharib saw he drew his sword Al-Mahik and crying out his war-cry, fell upon the Persians, with Kaylajan and Kurajan at either stirrup; nor

did he leave playing upon them with blade till he hewed his way to the standard-bearer and smote him on the head with the flat of his sword, whereupon he fell down in a fainting-fit and the two Marids bore him off to their camp. When the Persians saw the standard fall, they turned and fled and for the city-gates made; but the Moslems followed them with the blade, and they crowded together to enter the city so that they could not shut the gates, and there died of them much people. Then Rustam and Sa'adan, Jamrkan and Sahim, Al-Damigh, Kaylajan and Kurajan, and all the braves Mohammedan and the champions of Faith Unitarian fell upon the misbelieving Persians in the gates, and the blood of the Kafirs ran in the streets like a torrent till they threw down their arms and harness and called out for quarter; whereupon the Moslems stayed their swords from the slaughter and drove them to their tents, as one driveth a flock of sheep. Meanwhile Gharib returned to his pavilion, where he doffed his gear and washed himself of the blood of the Infidels; after which he donned his royal robes and sat down on his chair of estate. Then he called for the King of the Persians and said to him, "O dog of the Ajams, what moved thee to deal thus with thy daughter? How seest thou me unworthy to be her baron?" And Sabur answered, saying, "O King, punish me not because of that deed which I did; for I repent me and confronted thee not in fight but in my fear of thee."¹ When Gharib heard these words he bade throw him flat and beat him. So they bastinadoed him, till he could no longer groan, and cast him among the prisoners. Then Gharib expounded Al-Islam to the Persians and one hundred and twenty thousand of them embraced The Faith, and the rest he put to the sword. Moreover, all the citizens professed Al-Islam, and Gharib mounted and entered in great state the city Isbanir al-Madain. Then he went into the King's palace, and sitting down on Sabur's throne, gave robes and largesse and distributed the booty and treasure among the Arabs and Persians, wherefore they loved him and wished him victory and honour and endurance of days. But Fakhr Taj's mother remembered her daughter and raised the voice of mourning for her, and the palace was filled with wails and cries. Gharib heard this, and entering the Harim, asked the women what ailed them; whereupon the Princess's mother came forward and said, "O my lord, thy presence put

¹ "Repentance acquits the penitent" is a favourite and noble saying popular in Al-Islam. It is first found in Seneca; and is probably as old as the dawn of literature.

me in mind of my daughter and how she would have joyed in thy coming had she been alive and well." Gharib wept for her, and sitting down on his throne, called for Sabur, and they brought him stumbling in his shackles. Quoth Gharib to him, "O dog of the Persians, what didst thou do with thy daughter?" "I gave her to such-an-one and such-an-one," quoth the King, "saying:—Drown her in the river Jayhún." So Gharib sent for the two men and asked them, "Is what he saith true?" Answered they, "Yes; but, O King, we did not drown her, nay, we took pity on her and left her on the banks of the Jayhun, saying:—Save thyself and return not to the city, lest the King slay thee and slay us with thee. This is all we know of her." —And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Six Hundred and Seventieth Night,

She continued, It hath reached me, O auspicious King, that the two men ended the tale of Fakhr Taj with these words, "And we left her upon the bank of the river Jayhun!" Now, when Gharib heard this he bade bring the astrologers and said to them, "Strike me a board of geomancy and find out what is come of Fakhr Taj, and whether she is still in the bonds of life or dead." They did so and said, "O King of the age, it is manifest to us that the Princess is alive and hath borne a male child; but she is with a tribe of the Jinn, and will be parted from thee twenty years; count, therefore, how many years thou hast been absent in travel." So he reckoned up the years of his absence and found them eight years and said, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great¹!" Then he sent for all Sabur's Governors of towns and strongholds and they came and did him homage. Now one day after this, as he sat in his palace, behold, a cloud of dust appeared in the distance and spread till it walled the whole land and darkened the horizon. So he summoned the two Marids and bade them reconnoitre, and they went forth under the dust-cloud, and snatching up a horseman of the advancing host returned and set him down before Gharib, saying, "Ask this fellow, for he is of the army." Quoth Gharib, "Whose power is this?" and the man answered, "O King, 'tis the army of Khirad Shah,² King of Shiras, who is come forth to fight thee."

¹ Here an ejaculation of impatience.

² i.e. "King Intelligence": it has a ludicrous sound suggesting only "Dandanha-i-Khirad" = wisdom-teeth. The Mac. Edit. persistently keeps "Ward Shah," copyist-error.



No. 38.

The History of Gharib and his Brother Ajib.

"So the two Marids flew aloft, . . . Kaylajan came forward caught up the Prince and Kurajan snatched up the King, and the twain flew back with them to Gharib."

Now the cause of Khirad Shah's coming was this. When Gharib defeated Sabur's army, as hath been related, and took him prisoner, the King's son fled, with a handful of his father's force and ceased not flying till he reached the city of Shiras, where he went into King Khirad Shah and kissed ground before him, whilst the tears ran down his cheeks. When the King saw him in this case, he said to him, "Lift thy head, O youth, and tell me what maketh thee weep." He replied, "O King, a King of the Arabs, by name Gharib, hath fallen on us and captured the King my sire and slain the Persians making them drain the cup of death." And he told him all that had passed from first to last. Quoth Khirad Shah, "Is my wife¹ well?" and quoth the Prince, "Gharib hath taken her." Cried the King, "As my head liveth, I will not leave a Badawi or a Moslem on the face of the earth!" So he wrote letters to his Viceroy, who levied their troops and joined him with an army which when reviewed numbered eighty-five thousand men. Then he opened his armouries and distributed arms and armour to the troops, after which he set out with them and journeyed till he came to Isbanir, and all encamped before the city-gate. Hereupon Kaylajan and Kurajan came in to Gharib and kissing his knee, said to him, "O our lord, heal our hearts and give us this host to our share." And he said, "Up and at them!" So the two Marids flew aloft high in the lift and lighting down in the pavilion of the King of Shiras, found him seated on his chair of estate, with the Prince of Persia, Ward Shah son of Sabur, sitting on his right hand, and about him his Captains, with whom he was taking counsel for the slaughter of the Moslems. Kaylajan came forward and caught up the Prince and Kurajan snatched up the King, and the twain flew back with them to Gharib, who caused beat them till they fainted. Then the Marids returned to the Shirazian camp and drawing their swords, which no mortal man had strength to wield, fell upon the Misbelievers and Allah hurried their souls to the Fire and abiding-place dire, whilst they saw no one and nothing save two swords flashing and reaping men, as a husbandman reaps corn. So they left their tents and mounting their horses bare-backed, fled; and the Marids pursued them two days and slew of them much people; after which they returned and kissed Gharib's hand. He thanked them for the deed they had done and said to them, "The spoil of the Infidels is yours alone; none shall share with you therein." So they called

¹ i.e. Fakhr Taj, who had been promised him in marriage. See night dcxxxiii. *supra*.

down blessings on him and going forth, gathered the booty together and abode in their own homes. On this wise it fared with them; but as regards Gharib and his lieges.—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Six Hundred and Seventy-first Night,

She resumed, It hath reached me, O auspicious King, that after Gharib had put to flight the host of Khirad Shah, he bade Kaylajan and Kurajan take the spoil to their own possession nor share it with any; so they gathered the booty and abode in their own homes. Meanwhile the remains of the beaten force ceased not flying till they reached the city of Shiras and there lifted up the voice of weeping and began the ceremonial lamentations for those of them that had been slain. Now King Khirad Shah had a brother Sírán the Sorcerer hight, than whom there was no greater wizard in his day, and he lived apart from his brother in a certain stronghold, called the Fortalice of Fruits,¹ in a place abounding in trees and streams and birds and blooms, half a day's journey from Shiras. So the fugitives betook them thither and went in to Siran the Sorcerer, weeping and wailing aloud. Quoth he, "O folk, what garreth you weep?" and they told him all that had happened, especially how the two Marids had carried off his brother Khirad Shah; whereupon the light of his eyes became night and he said, "By the virtue of my faith, I will certainly slay Gharib and all his men and leave not one alive to tell the tale!" Then he pronounced certain magical words and summoned the Red King, who appeared and Siran said to him, "Fare for Isbanir and fall on Gharib, as he sitteth upon his throne." Replied he, "Hearkening and obedience!" and, gathering his troops, repaired to Isbanir and assailed Gharib, who seeing him, drew his sword Al-Mahik and he and Kaylajan and Kurajan fell upon the army of the Red King and slew of them five hundred and thirty and wounded the King himself with a grievous wound; whereupon he and his people fled and stayed not in their flight, till they reached the Fortalice of Fruits and went in to Siran, crying out and exclaiming, "Woe!" and "Ruin!" And the Red King said to Siran, "O sage, Gharib hath with him the enchanted sword of Japhet son of Noah, and

¹ The name does not appear till further on, after vague Eastern fashion, which here and elsewhere I have not had the heart to adopt. The same may be found in Ariosto, *passim*.

whomsoever he smiteth therewith he severeth him in sunder, and with him also are two Marids from Mount Caucasus, given to him by King Mura'ash. He it is who slew the Blue King and Barkan Lord of the Carnelian City, and did to death much people of the Jinn." When the Enchanter heard this, he said to the Red King "Go," and he went his ways; whereupon he resumed his conjurations, and calling up a Marid, by name Zu'ázi'a, gave him a drachm of levigated Bhang and said to him, "Go thou at Isbanir, and enter King Gharib's palace and assume the form of a sparrow. Wait till he fall, and there be none with him; then put the Bhang up his nostrils and bring him to me." "To hear is to obey," replied the Marid, and flew to Isbanir, where, changing himself into a sparrow, he perched on the window of the palace and waited till all Gharib's attendants retired to the rooms and the King himself slept. Then he flew down and going up to Gharib, blew the powdered Bhang into his nostrils till he lost his senses, whereupon he wrapped him in the bed-coverlet and flew off with him, like the storm-wind, to the Fortalice of Fruits; where he arrived at midnight and laid his prize before Siran. The Sorcerer thanked him and would have put Gharib to death, as he lay senseless under Bhang; but a man of his people withheld him saying, "O Sage, an thou slay him, his friend King Mura'ash will fall on us with all his Ifrits and lay waste our realm." "How, then, shall we do with him?" asked Siran, and the other answered, "Cast him into the Jayhun while he is still in Bhang, and he shall be drowned and none will know who threw him in." And Siran bade the Marid take Gharib and cast him into Jayhun river.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Six Hundred and Seventy-second Night,

She resumed, It hath reached me, O auspicious King, that the Marid took Gharib and carried him to the Jayhun purposing to cast him therein, but it was grievous to him to drown him, wherefore he made a raft of wood and binding it with cords, pushed it out (and Gharib thereon) into the current, which carried it away. Thus fared it with Gharib; but as regards his people, when they awoke in the morning and went in to do their service to their King, they found him not and seeing his rosary on the throne, awaited him awhile, but he came not. So they sought out the head Chamberlain and said to him, "Go into the Harim and look

for the King; for it is not his habit to tarry till this time." Accordingly, the Chamberlain entered the Serraglio and enquired for the King, but the women said, "Since yesterday we have not seen him." Thereupon he returned and told the Officers, who were confounded and said, "Let us see if he have gone to take his pleasure in the gardens." Then they went out and questioned the gardeners if they had seen the King, and they answered, "No"; whereat they were sore concerned and searched all the garths till the end of the day, when they returned in tears. Moreover, the two Marids sought for him all round the city, but came back after three days, without having happened on any tidings of him. So the people donned black and made their complaint to the Lord of all worshipping men who doth as He is fain. Meanwhile, the current bore the raft along for five days till it brought it to the salt sea, where the waves disported with Gharib, and his stomach, being troubled, threw up the Bhang. Then he opened his eyes and finding himself in the midst of the main, a plaything of the billows, said, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great! Would to Heaven I wot who hath done this deed by me!" Presently as he lay, perplexed concerning his case, lo! he caught sight of a ship sailing by, and signalled with his sleeve to the sailors, who came to him and took him up, saying, "Who art thou and whence comest thou?" He replied, "Do ye feed me and give me to drink, till I recover myself, and after I will tell you who I am." So they brought him water and victual, and he ate and drank and Allah restored to him his reason. Then he asked them, "O folk, what countrymen are ye and what is your faith?" and they answered, "We are from Karaj¹ and we worship an idol called Minkásh." Cried Gharib, "Perdition to you and your idol! O dogs, none is worthy of worship save Allah who created all things, who saith to a thing, Be! and it becometh." When they heard this, they rose up and fell upon him in great wrath and would have seized him. Now he was without weapons, but whomsoever he struck he smote down and deprived of life, till he had felled forty men, after which they overcame him by force of numbers and bound him fast, saying, "We will not slay him save in our own land, that we may first show him to our King." Then they sailed on till they came to the city of Karaj.—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

¹ A town in Persian Irak, unhappily far from the "Salt sea."

Now when it was the Six Hundred and Seventy-third Night,

'She pursued, It hath reached me, O auspicious King, that when the ship's crew seized Gharib and bound him fast they said, "We will not slay him save in our own land." Then they sailed on till they came to the city of Karaj, the builder whereof was an Amalekite, fierce and furious; and he had set up at each gate of the city a magical figure of copper which, whenever a stranger entered, blew a blast on a trumpet, that all in the city heard it and fell upon the stranger and slew him, except he embraced their creed. When Gharib entered the city, the figure stationed at the gate blew such a horrible blast that the King was affrighted and going in to his idol, found fire and smoke issuing from its mouth, nose, and eyes. Now a Satan had entered the belly of the idol and speaking as with its tongue, said, "O King, there is come to thy city one hight Gharib, King of Al-Irak, who biddeth the folk quit their belief and worship his Lord; wherefore, when they bring him before thee, look thou spare him not." So the King went out and sat down on his throne; and presently the sailors brought in Gharib and set him before the presence, saying, "O King, we found this youth shipwrecked in the midst of the sea, and he is a Kafir and believeth not in our gods." Then they told him all that had passed and the King said, "Carry him to the house of the Great Idol and cut his throat before him, so haply our god may look lovingly upon us." But the Wazir said, "O King, it befitteth not to slaughter him thus, for he would die in a moment: better we imprison him and build a pyre of fuel and burn him with fire." Thereupon the King commanded to cast Gharib into gaol and caused wood to be brought, and they made a mighty pyre and set fire to it, and it burnt till the morning. Then the King and the people of the city came forth and the Ruler sent to fetch Gharib; but his lieges found him not; so they returned and told their King who said, "And how made he his escape?" Quoth they, "We found the chains and shackles cast down and the doors fast locked." Whereat the King marvelled and asked, "Hath this fellow to heaven up flown or into the earth gone down?"; and they answered, "We know not." Then said the King, "I will go and question my god, and he will inform me whither he is gone." So he rose and went in to prostrate himself to his idol, but found it not and began to rub his eyes and say, "Am I in sleep or on wake?" Then he turned to his Wazir and said to him, "Where is my god and where is my prisoner?

By my faith, O dog of Wazirs, haddest thou not counselled me to burn him, I had slaughtered him ; for it is he who hath stolen my god and fled ; and there is no help but I take blood-wreak of him !” Then he drew his sword and struck off the Wazir’s head. Now there was for Gharib’s escape with the idol a strange cause and it was on this wise. When they had shut him up in a cell adjoining the domed shrine under which stood the idol, he rose to pray, calling upon the name of Almighty Allah and seeking deliverance of Him, to Whom be honour and glory ! The Marid who had charge of the idol and spoke in its name, heard him, and fear got hold upon his heart and he said, “ O shame upon me ! Who is this seeth me while I see him not ? ” So he went in to Gharib and throwing himself at his feet, said to him, “ O my lord, what must I say that I may become of thy company and enter thy religion ? ” Replied Gharib, “ Say :—There is no god but *the* God and Abraham is the Friend of God.” So the Marid pronounced the profession of Faith and was enrolled among the people of felicity. Now his name was Zalzá¹, son of Al-Muzalzil¹, one of the Chiefs of the Kings of the Jinn. Then he unbound Gharib, and taking him and the idol, made for the higher air.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Six Hundred and Seventy-fourth Night,

She said, It hath reached me, O auspicious King, that the Marid took up Gharib and the idol and made for the higher air. Such was his case ; but as regards the King, when his soldiers saw what had befallen and the slaughter of the Wazir they renounced the worship of the idol and drawing their swords, slew the King ; after which they fell on one another, and the sword went round amongst them three days, till there abode alive but two men, one of whom prevailed over the other and killed him. Then the boys attacked the survivor and slew him and fell to fighting amongst themselves, till they were all killed ; and the women and girls fled to the hamlets and fortified villages ; wherefore the city became desert and none dwelt therein but the owl. Meanwhile, the Marid Zalzal flew with Gharib towards his own country, the Island of Camphor and the Castle of Crystal and the Land of the Enchanted Calf, so called because its King Al-Muzalzil, had a pied calf, which he had clad in housings brocaded with red gold, and worshipped as a god. One day the King and

¹ “ Earthquake son of Ennosigaius ” (the Earthquake-maker).

his people went in to the calf and found him trembling; so the King said, "O my god, what hath troubled thee?" whereupon the Satan in the calf's belly cried out and said, "O Muzalzil, verily thy son hath deserted to the Faith of Abraham the Friend, at the hands of Gharib Lord of Al-Irak"; and went on to tell him all that had passed from first to last. When the King heard the words of his calf he was confounded, and going forth, sat down upon his throne. Then he summoned his Grandees who came in a body, and he told them what he had heard from the idol, whereat they marvelled and said, "What shall we do, O King?" Quoth he, "When my son cometh and ye see me embrace him, do ye lay hold of him." And they said, "Hearkening and obedience!" After two days came Zalzal and Gharib, with the King's idol of Karaj, but no sooner had they entered the palace-gate than the Jinn seized on them and carried them before Al-Muzalzil, who looked at his son with eyes of ire and said to him, "O dog of the Jann, hast thou left thy Faith and that of thy fathers and grandfathers?" Quoth Zalzal, "I have embraced the True Faith, and on like wise do thou (Woe be to thee!) seek salvation and thou shalt be saved from the wrath of the King Almighty in sway, Creator of Night and Day." Therewith his father waxed wroth and said, "O son of adultery, dost confront me with these words?" Then he bade clap him in prison and turning to Gharib, said to him, "O wretch of a mortal, how hast thou abused my son's wit and seduced him from his Faith?" Quoth Gharib, "Indeed, I have brought him out of wrongousness into the way of righteousness, out of Hell into Heaven, and out of unfaith to the True Faith." Whereupon the King cried out to a Marid called Sayyár, saying, "Take this dog and cast him into the Wady of Fire, that he may perish." Now this valley was in the "Waste Quarter"¹ and was thus named from the excess of its heat and the flaming of its fire, which was so fierce that none who went down therein could live an hour but was destroyed; and it was compassed about by mountains high and slippery wherein was no opening. So Sayyar took up Gharib and flew with him towards the Valley of Fire till he came within an hour's journey thereof, when, being weary, he alighted in a valley full of trees and streams and fruits, and setting down from his back Gharib chained as he was, fell asleep from fatigue. When Gharib heard him snore, he strove

¹ Arab. "Ruba'al-Kharáb" or Ruba'al-Kháli (empty quarter), the great central wilderness of Arabia covering some 50,000 square miles, and still left white on our maps (Pilgrimage, i. 14).

with his bonds till he burst them. Then, taking up a heavy stone, he cast it down on the Marid's head and crushed his bones so that he died on the spot. Then he fared on into the valley. —And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Six Hundred and Seventy-fifth Night,

She continued, It hath reached me, O auspicious King, that Gharib, after killing the Marid, fared on into the valley, and found himself in a great island in mid-ocean, full of all fruits that lips and tongue could desire. So he abode alone on the island, drinking of its waters and eating of its fruits and of fish that he caught, and days and years passed over him, till he had sojourned there in his solitude seven years. One day as he sat, behold there came down on him from the air two Marids, each carrying a man; and seeing him they said, "Who art thou, O fellow? and of which of the tribes art thou?" Now they took him for a Jinni, because his hair was grown long; and he replied, saying, "I am not of the Jann," whereupon they questioned him, and he told them all that had befallen him. They grieved for him, and one of the Ifrits said, "Abide thou here till we bear these two lambs to our King, that he may break his fast on the one and sup on the other, and after we will come back and carry thee to thine own country." He thanked them and said, "Where be the lambs?" Quoth they, "These two mortals are the lambs." And Gharib said, "I take refuge with Allah the God of Abraham the Friend, the Lord of all creatures, Who hath power over everything!" Then the Marids flew away, and Gharib abode awaiting them two days, when one of them returned, bringing with him a suit of clothes wherewith he clad him. Then he took him up and flew with him sky-high out of sight of earth, till Gharib heard the angels glorifying God in heaven, and a flaming shaft issued from amongst them and made for the Marid, who fled from it towards the earth. The meteor pursued them, till he came within a spear's cast of the ground, when Gharib leaped from his shoulders and the fiery shaft overtook the Marid, who became a heap of ashes. As for Gharib, he fell into the sea and sank two fathoms deep, after which he rose to the surface and swam for two days and two nights till his strength failed him, and he made certain of death. But on the third day, as he was despairing, he caught sight of an island, steep and mountainous; so he swam for it, and landing, walked on inland, where he rested a day and a

night, feeding on the growth of the ground. Then he climbed to the mountain top, and, descending the opposite slope, fared on two days till he came in sight of a walled and bulwarked city, abounding in trees and rills. He walked up to it; but, when he reached the gate, the warders seized on him and carried him to their Queen, whose name was Ján Sháh.¹ Now she was five hundred years old, and every man who entered the city they brought to her and she made him sleep with her, and when he had done his work she slew him, and so had she slain many men. When she saw Gharib, he pleased her mightily; so she asked him, "What be thy name and Faith and whence comest thou?" and he answered, "My name is Gharib, King of Al-Irak, and I am a Moslem." Said she, "Leave this creed and enter mine, and I will marry thee and make thee King." But he looked at her with eyes of ire, and cried, "Perish thou and thy Faith!" Cried she, "Dost thou blaspheme my idol, which is of red carnelian set with pearls and gems?" And she called out to her men, saying, "Imprison him in the house of the idol, haply it will soften his heart." So they shut him up in the domed shrine, and locking the doors upon him, went their way.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

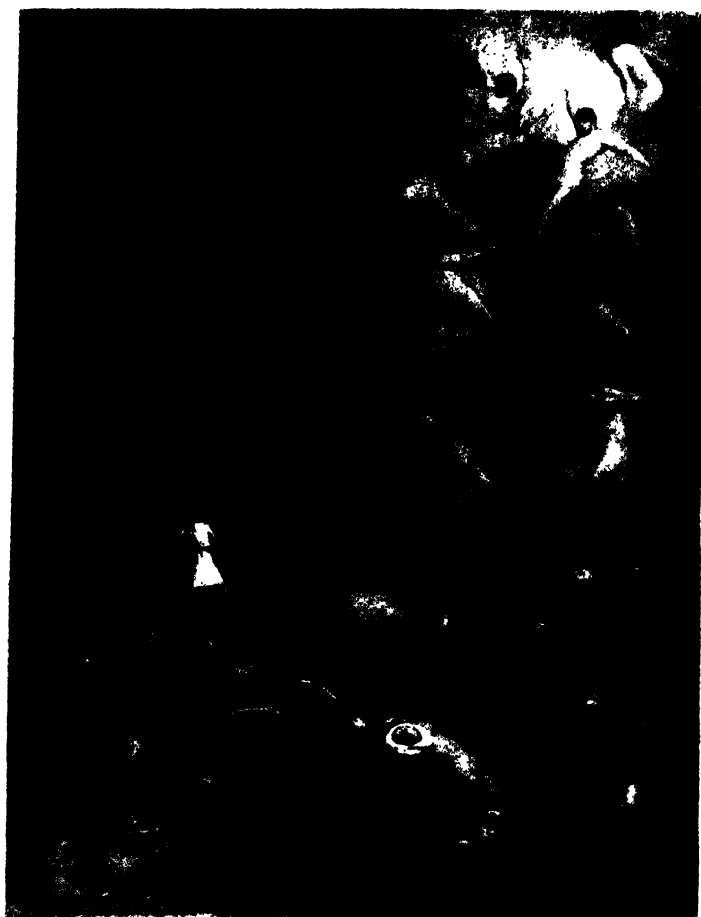
Now when it was the Six Hundred and Seventy-sixth Night,

She resumed, It hath reached me, O auspicious King, that when they took Gharib, they jailed him in the idol's domed shrine; and locking the doors upon him, went their way. As soon as they were gone, Gharib gazed at the idol, which was of red carnelian, with collars of pearls and precious stones about its neck, and presently he went close to it, and lifting it up, dashed it on the ground and brake it in bits; after which he lay down and slept till daybreak. When morning morrowed, the Queen took seat on her throne and said, "O men, bring me the prisoner." So they opened the temple doors, and entering, found the idol broken in pieces, whereupon they buffeted their faces till the blood ran from the corners of their eyes. Then they made at Gharib to seize him; but he smote one of them with his fist and slew him, and so did he with another and yet another, till he had slain five-and-twenty of them and the rest fled and went in to Queen Jan Shah, shrieking loudly. Quoth she, "What is the matter?"

¹ Pers. "Life King," women also assume the title of Shah.

and quoth they, "The prisoner hath broken thine idol and slain thy men," and told her all that had passed. When she heard this, she cast her crown to the ground and said, "There is no worth left in idols!" Then she mounted amid a thousand fighting-men and rode to the temple, where she found Gharib had gotten him a sword and come forth and was slaying men and overthrowing warriors. When she saw his prowess, her heart was drowned in the love of him and she said to herself, "I have no need of the idol and care for naught save this Gharib, that he may lie in my bosom the rest of my life." Then she cried to her men, "Hold aloof from him and leave him to himself!"; then, going up to him she muttered certain magical words, whereupon his arm became benumbed, his forearm relaxed, and the sword dropped from his hand. So they seized him and pinioned him, as he stood confounded, stupefied. Then the Queen returned to her palace, and seating herself on her seat of estate, bade her people withdraw and leave Gharib with her. When they were alone, she said to him, "O dog of the Arabs, wilt thou shiver my idol and slay my people?" He replied, "O accursed woman, had he been a god he had defended himself?" Quoth she, "Lie with me and I will forgive thee all thou hast done." But he replied, saying, "I will do naught of this." And she said, "By the virtue of my Faith, I will torture thee with grievous torture!" So she took water and conjuring over it, sprinkled it upon him and he became an ape. And she used to feed and water and keep him in a closet, appointing one to care for him; and in this plight he abode two years. Then she called him to her one day and said to him, "Wilt thou hearken to me?" And he signed to her with his head, "Yes." So she rejoiced and freed him from the enchantment. Then she brought him food and he ate and toyed with her and kissed her, so that she trusted in him. When it was night she lay down and said to him, "Come, do thy business." He replied, "'Tis well"; and mounting on her breast seized her by the neck and brake it, nor did he arise from her till life had left her. Then, seeing an open cabinet, he went in and found there a sword of damascened¹ steel and a targe of Chinese iron; so he armed himself cap-à-pie and waited till the day. As soon as it was morning, he went forth and stood at the gate of the palace. When the Emirs came and would have gone in to do their

¹ Arab. "Mujauhar": the watery or wavy mark upon Eastern blades is called the "jauhar." lit.=jewel. The peculiarity is also called water and grain, which gives rise to a host of *double-entendres*, puns, paronomasias and conceits more or less frigid.



No. 39.

The History of Gharib and his Brother Ajib.

“They found Gharib standing at the gate, clad in complete war-gear. . . . They ran at him, but he fell on them like a rending lion . . . slaying of them much people. . . . When the night came they . . . would have taken him by strenuous effort, when, behold! there descended upon the Infidels a thousand Marids.”

service to the Queen, they found Gharib standing at the gate, clad in complete war-gear; and he said to them, "O folk, leave the service of idols and worship the All-wise King, Creator of Night and Day, the Lord of men, the Quickener of dry bones, for He made all things and hath dominion over all." When the Kafirs heard this, they ran at him, but he fell on them like a rending lion and charged through them again and again, slaying of them much people;—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Six Hundred and Seventy-seventh Night,

She pursued, It hath reached me, O auspicious King, that when the Kafirs fell upon Gharib, he slew of them much people; but, when the night came, they overcame him by dint of numbers and would have taken him by strenuous effort, when, behold! there descended upon the Infidels a thousand Marids, under the command of Zalzal, who plied them with the keen sabre and made them drink the cup of destruction, whilst Allah hurried their souls to Hell-fire, till but few were left of the people of Jan Shah to tell the tale and the rest cried out, "Quarter! Quarter!" and believed in the Requiting King, Whom no one thing diverteth from other thing, the Destroyer of the Jabábirah¹ and Exterminator of the Akásirah, Lord of this world and of the next. Then Zalzal saluted Gharib and gave him joy of his safety; and Gharib said to him, "How knowest thou of my case?" and he replied, "O my lord, my father kept me in prison two years, after sending thee to the Valley of Fire; then he released me, and I abode with him another year, till I was restored to favour with him, when I slew him and his troops submitted to me. I ruled them for a year's space till, one night, I lay down to sleep, having thee in thought, and saw thee in a dream, fighting against the people of Jan Shah; wherefore I took these thousand Marids and came to thee." And Gharib marvelled at this happy conjuncture. Then he seized upon Jan Shah's treasures and those of the slain and appointed a ruler over the city; after which the Marids took up Gharib and the moneys and he lay the same night in the Castle

¹ Etymologically meaning tyrants or giants; and applied to great heathen conquerors like Nimrod and the mighty rulers of Syria, the Anakim, Giants, and other peoples of Hebrew fable. The Akásirah are the Chosroes before noticed.

of Crystal. He abode Zalzal's guest six months, when he desired to depart; so Zalzal gave him rich presents and despatched three thousand Marids, who brought the spoils of Karaj-city and added them to those of Jan Shah. Then Zalzal loaded forty thousand Marids with the treasure, and himself taking up Gharib, flew with his host towards the city of Isbanir al-Madain where they arrived at midnight. But as Gharib glanced around he saw the walls invested on all sides by a conquering army,¹ as it were the surging sea, so he said to Zalzal, "O my brother, what is the cause of this siege and whence came this army?" Then he alighted on the terrace-roof of his palace and cried out, saying, "Ho, Star o' Morn! Ho, Mahdiah!" Whereupon the twain started up from sleep in amazement and said, "Who calleth us at this hour?" Quoth he, "'Tis I, your lord, Gharib, the Marvellous One of the deeds wondrous." When the Princesses heard their lord's voice they rejoiced and so did the women and the eunuchs. Then Gharib went down to them and they threw themselves upon him and lulliloed with cries of joy, so that all the palace rang again and the Captains of the Army awoke and said, "What is to do?" So they made for the palace and asked the eunuchs, "Hath one of the King's women given birth to a child?" and they answered, "No; but rejoice ye, for King Gharib hath returned to you." So they rejoiced, and Gharib, after salams to the women, came forth amongst his comrades, who threw themselves upon him and kissed his hands and feet, returning thanks to Almighty Allah and praising Him. Then he sat down on his throne, with his officers sitting about him, and questioned them of the beleaguering army. They replied, "O King, these troops sat down before the city three days ago, and there are amongst them Jinns as well as men; but we know not what they want, for we have had with them neither battle nor speech." And presently they added, "The name of the commander of the besieging army is Murad Shah, and he hath with him an hundred thousand horse and three thousand foot, besides two hundred tribesmen of the Jinn." Now the manner of his coming was wondrous.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

¹ Arab. "Askar jarrár," lit. "drawing": so in Egyptian slang "Nás jarrár" = folk who wish to draw your money out of your pocket, greedy cheats.

Now when it was the Six Hundred and Seventy-eighth Night,

She said, It hath reached me, O auspicious King, that the cause of this army coming upon Isbanir city was wondrous. When the two men, whom Sabur had charged to drown his daughter Fakhr Taj, let her go, bidding her flee for her life, she went forth distracted, unknowing whither to turn and saying, "Where is thine eye, O Gharib, that thou mayst see my case and the misery I am in?" and wandered on from country to country, and valley to valley, till she came to a Wady abounding in trees and streams, in whose midst stood a strong-based castle and a lofty-built as it were one of the pavilions of Paradise. So she betook herself thither and entering the fortalice, found it hung and carpeted with stuffs of silk and great plenty of gold and silver vessels; and therein were an hundred beautiful damsels. When the maidens saw Fakhr Taj, they came up to her and saluted her, deeming her of the virgins of the Jinn, and asked her of her case. Quoth she, "I am daughter to the Persians' King"; and told them all that had befallen her; which when they heard, they wept over her and condoled with her and comforted her, saying, "Be of good cheer and keep thine eyes cool and clear, for here shalt thou have meat and drink and raiment, and we all are thy hand-maids." She called down blessings on them and they brought her food, of which she ate till she was satisfied. Then quoth she to them, "Who is the owner of this palace and lord over you girls?" and quoth they, "King Salsál, son of Dál, is our master; he passeth a night here once in every month and fareth in the morning to rule over the tribes of the Jann." So Fakhr Taj took up her abode with them and after five days she gave birth to a male child as he were the moon. They cut his navel cord and kohl'd his eyes, then they named him Murad Shah, and he grew up in his mother's lap. After a while came King Salsal, riding on a paper-white elephant, as he were a tower plastered with lime, and attended by the troops of the Jinn. He entered the palace, where the hundred damsels met him and kissed ground before him, and amongst them Fakhr Taj. When the King saw her, he looked at her and said to the others, "Who is yonder damsel?" and they replied, "She is the daughter of Sabur, King of the Persians and Turks and Daylamites." Quoth he, "Who brought her hither?" So they repeated to him her story; whereat he was moved to pity for her and said to her,

"Grieve not, but take patience till thy son be grown a man, when I will go to the land of the Ajams and strike off thy father's head from between his shoulders, and seat thy son on the throne in his stead." So she rose and kissed his hands and blessed him. Then she abode in the castle and her son grew up and was reared with the children of the King. They used to ride forth together a-hunting and birding and he became skilled in the chase of wild beasts and ravening lions and ate of their flesh, till his heart became harder than the rock. When he reached the age of fifteen, his spirit waxed big in him and he said to Fakhr Taj, "O my mamma, who is my papa?" She replied, "O my son, Gharib, King of Al-Irak, is thy father and I am the King's daughter of the Persians," and she told him her story. Quoth he, "Did my grandfather indeed give orders to slay thee and my father Gharib?" and quoth she, "Yes." Whereupon he, "By the claim thou hast on me for rearing me, I will assuredly go to thy father's city and cut off his head and bring it into thy presence!"—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Six Hundred and Seventy-ninth Night,

She said, It hath reached me, O auspicious King, that when Murad Shah, son of Fakhr Taj, thus bespake his mother, she rejoiced in his speech. Now he used to go a-riding with two hundred Marids till he grew to man's estate, when he and they fell to making raids and cutting off the roads and they pushed their razzias ever farther till one day he attacked the city of Shiraz and took it. Then he proceeded to the palace and cut off the King's head, as he sat on his throne, and slew many of his troops, whereupon the rest cried, "Quarter! Quarter!" and kissed his stirrups. Finding that they numbered ten thousand horse, he led them to Balkh, where he slew the King of the city and put his men to the rout and made himself master of the riches of the place. Thence he passed to Núrayn,¹ at the head of an army of thirty thousand horse, and the Lord of Nurayn came out to him, with treasure and tribute, and did him homage. Then he went on to Samarcand of the Persians and took the city, and after that to Akhlát² and took that town also; nor was there any city he came to but he captured it. Thus Murad Shah became the head

¹ In Turkestan: the name means "Two lights."

² In Armenia, mentioned by Sadik Isfaháni (Transl. p. 62).

of a mighty host, and all the booty he made and spoils in the sundry cities he divided among his soldiery, who loved him for his valour and munificence. At last he came to Isbanir al-Madain and sat down before it, saying, "Let us wait till the rest of my army come up, when I will seize on my grandfather and solace my mother's heart by smiting his neck in her presence." So he sent for her, and by reason of this, there was no battle for three days, when Gharib and Zalzal arrived with the forty thousand Marids, laden with treasure and presents. They asked concerning the besiegers, but none could enlighten them beyond saying that the host had been there encamped for three days without a fight taking place. Presently came Fakhr Taj, and her son Murad Shah embraced her saying, "Sit in thy tent till I bring thy father to thee." And she sought succour for him of the Lord of the Worlds, the Lord of the heavens and the Lord of the earths. Next morning, as soon as it was day, Murad Shah mounted and rode forth, with the two hundred Marids on his right hand and the Kings of men on his left, whilst the kettle-drums beat to battle. When Gharib heard this, he also took to horse and calling his people to the combat, rode out, with the Jinn on his dexter hand and the men on his sinistral. Then came forth Murad Shah, armed cap-à-pie, and drove his charger right and left, crying, "O folk, let none come forth to me but your King. If he conquer me, he shall be lord of both armies, and if I conquer him, I will slay him, as I have slain others." When Gharib heard his speech, he said, "Avaunt, O dog of the Arabs!" And they charged at each other and lunged with lances, till they broke, then hewed at each other with swords, till the blades were notched; nor did they cease to advance and retire and wheel and career, till the day was half spent and their horses fell down under them, when they dismounted and gripped each other. Then Murad Shah seizing Gharib lifted him up and strove to dash him to the ground; but Gharib caught him by the ears and pulled him with his might, till it seemed to the youth as if the heavens were falling on the earth¹ and he cried out, with his heart in his mouth, saying, "I yield myself to thy mercy, O Knight of the Age!" So Gharib bound him,——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

¹ This is the only ludicrous incident in the tale which justifies Von Hammer's suspicion. Compare it with the combat between Rustam and his son Sohráb.

Now when it was the Six Hundred and Eightieth Night,

She continued, It hath reached me, O auspicious King, that when Gharib caught Murad Shah by the ears and well nigh tore them off he cried, "I yield myself to thy mercy, O Knight of the Age!" So Gharib bound him, and the Marids his comrades would have charged and rescued him, but Gharib fell on them with a thousand Marids and was about to smite them down, when they cried out, "Quarter! Quarter!" and threw away their arms. Then Gharib returned to his Shahmiyánah which was of green silk, embroidered with red gold and set with pearls and gems; and, seating himself on his throne, called for Murad Shah. So they brought him, shuffling in his manacles and shackles. When the prisoner saw him, he hung down his head for shame; and Gharib said to him, "O dog of the Arabs, who art thou that thou shouldst ride forth and measure thyself against kings?" Replied Murad Shah, "O my lord, reproach me not, for indeed I have excuse." Quoth Gharib, "What manner of excuse hast thou?" And quoth he, "Know, O my lord, that I came out to avenge my mother and my father on Sabur, King of the Persians; for he would have slain them; but my mother escaped and I know not whether he killed my father or not." When Gharib heard these words, he replied, "By Allah, thou art indeed excusable! But who were thy father and mother and what are their names?" Murad Shah said, "My sire was Gharib, King of Al-Irak, and my mother Fakhr Taj, daughter of King Sabur of Persia." When Gharib heard this, he gave a great cry and fell down fainting. They sprinkled rose-water on him, till he came to himself, when he said to Murad Shah, "Art thou indeed Gharib's son by Fakhr Taj?" and he replied, "Yes." Cried Gharib, "Thou art a champion, the son of a champion. Loose my child!" And Sahim and Kaylajan went up to Murad Shah and set him free. Then Gharib embraced his son and seating him beside himself, said to him, "Where is thy mother?"

She is with me in my tent," answered Murad Shah; and Gharib said, "Bring her to me." So Murad Shah mounted and repaired to his camp, where his comrades met him, rejoicing in his safety, and asked him of his case; but he answered, "This is no time for questions." Then he went in to his mother and told her what had passed; whereat she was gladdened with exceeding gladness: so he carried her to Gharib, and they two embraced and rejoiced in each

other. Then Fakhr Taj and Murad Shah islamised and expounded The Faith to their troops, who all made profession with heart and tongue. After this, Gharib sent for Sabur and his son Ward Shah, and upbraided them for their evil dealing and expounded Al-Islam to them; but they refused to profess; wherefore he crucified them on the gate of the city and the people decorated the town and held high festival. Then Gharib crowned Murad Shah with the crown of the Chosroës and made him King of the Persians and Turks and Medes; moreover, he made his uncle, Al-Damigh, King over Al-Irak, and all the peoples and lands submitted themselves to Gharib. Then he abode in his kingship, doing justice among his lieges, wherefore all the people loved him, and he and his wives and comrades ceased not from all solace of life, till there came to them the Destroyer of Delights and Sunderer of Societies, and extolled be the perfection of Him whose glory endureth for ever and aye and Whose boons embrace all His creatures! This is every thing that hath come down to us of the history of Gharib and Ajib.—And Abdullah bin Ma'amar al-Kaysi hath thus related the tale of

OTBAH¹ AND RAYYA.

I WENT one year on the pilgrimage to the Holy House of Allah, and when I had accomplished my pilgrimage, I turned back for visitation of the tomb of the Prophet, whom Allah bless and keep! One night, as I sat in the garden,² between the tomb and the pulpit, I heard a low moaning in a soft voice; so I listened to it and it said:—

Have the doves that moan in the lotus-tree • Woke grief in thy heart
and bred misery?
Or doth memory of maiden in beauty deckt • Cause this doubt in thee,
this despondency?
O night, thou art longsome for love-sick sprite • Complaining of Love
and its ecstacy:

¹ I cannot understand why Trébutien (iii. 457) writes this word Afba. He remarks that it is the "Oina and Riya" of Jāmi, elegantly translated by M. de Chezy in the *Journal Asiatique*, vol. i. 144.

² I have described this part of the Madinah Mosque in *Pilgrimage*, ii. 62-69. The name derives from a saying of Mohammed (of which there are many variants), "Between my tomb and my pulpit is a garden of the Gardens of Paradise" (Burckhardt, *Arabia*, p. 337). The whole Southern portico (not only a part) now enjoys that honoured name and the tawdry decorations are intended to suggest a *parterre*.

Thou makest him wakeful, who burns with fire • Of a love, like the live coal's ardency.

The moon is witness my heart is held • By a moonlight brow of the brightest blee :

I reekt not to see me by Love ensnared • Till ensnared before I could reek or see.

Then the voice ceased, and not knowing whence it came to me I abode perplexed; but lo! it again took up its lament and recited:—

Came Rayya's phantom to grieve thy sight • In the thickest gloom of the black-haired Night !

And hath love of slumber deprived those eyes • And the phantom-vision vexed thy sprite ?

I cried to the Night, whose glooms were like • Seas that surge and billow with might, with might :

" O Night, thou art longsime to lover who • Hath no aid nor help save the morning-light ! "

She replied, " Complain not that I am long : • 'Tis love is the cause of thy longsime plight ! "

Now, at the first of the couplets, I sprang up and made for the quarter whence the sound came, nor had the voice ended repeating them, ere I was with the speaker and saw a youth of the utmost beauty, the hair of whose side face had not sprouted and in whose cheeks tears had worn twin trenches.—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Six Hundred and Eighty-first Night,

She continued, It hath reached me, O auspicious King, that Abdullah ibn Ma'amar al-Kaysi thus continued:—So I sprang up and made for the quarter whence the sound came, nor had the voice ended repeating the verses ere I was with the speaker and saw a youth on whose side face the hair had not sprouted and in whose cheeks tears had worn twin trenches. Quoth I to him, "Fair befall thee for a youth!" and quoth he, "And thee also! Who art thou?" I replied, "Abdullah bin Ma'amar al-Kaysi"; and he said, "Dost thou want aught?" I rejoined, "I was sitting in the garden and naught hath troubled me this night but thy voice. With my life would I ransom thee! What aileth thee?" He said, "Sit thee down." So I sat down and he continued, "I am Otbah bin al-Hubab bin

al-Mundhir bin al-Jamúh the Ansári.¹ I went out in the morning to the Mosque Al-Ahzáb² and occupied myself there awhile with prayer-bows and prostrations, after which I withdrew apart, to worship privily. But lo! up came women, as they were moons, walking with a swaying gait, and surrounding a damsel of passing loveliness, perfect in beauty and grace, who stopped before me and said:—O Otbah, what sayest thou of union with one who seeketh union with thee? Then she left me and went away; and since that time I have had no tidings of her nor come upon any trace of her; and behold, I am distracted and do naught but remove from place to place." Then he cried out and fell to the ground fainting. When he came to himself, it was as if the damask of his cheeks were dyed with safflower,³ and he recited these couplets:—

I see you with my heart from far countrie • Would Heaven you also
me from far could see
My heart and eyes for you are sorrowing; • My soul with you abides
and you with me.
I take no joy in life when you're unseen; • Or Heaven or Garden of
Eternity.

Said I, "O Otbah, O son of my uncle, repent to thy Lord and crave pardon for thy sin; for before thee is the terror of standing up to Judgment." He replied, "Far be it from me so to do. I shall never leave to love till the two mimosa-gatherers return."⁴ I abode with him till daybreak, when I said to him, "Come let us go to the Mosque Al-Ahzab." So we went thither and sat there,

1 Mohammed's companions (Asháb), numbering some five hundred, were divided into two orders, the Muhájirin (fugitives) or Meccans who accompanied the Apostle to Al-Madinah (Pilgrimage, ii. 138) and the Ansár (Auxiliaries) or Madinites who invited him to their city and lent him zealous aid (Ibid, ii. 130). The terms constantly occur in Arab history.

2 The "Mosque of the Troops," also called Al-Fath (victory), the largest of the "Four Mosques": it is still a place of pious visitation where prayer is granted. Koran, chap xxxiii., and Pilgrimage, ii. 325.

3 Arab. "Al-Wars," with two meanings. The Alfáz Adwiyah gives it = Kurkum, curcuma, turmeric, safran d'Inde; but popular usage assigns it to Ufur, Kurtum, or safflower (*Carthamus tinctorius*). I saw the shrub growing all about Harar which exports it, and it is plentiful in Al-Yaman (Niebuhr, p. 133), where women affect it to stain the skin a light yellow and remove freckles: it is also an internal remedy in leprosy. But the main use is that of a dye, and the Tob stained with Wars is almost universal in some parts of Arabia. Sonnini (p. 510) describes it at length, and says that Europeans in Egypt call it "Parrot's-seeds" because the bird loves it, and the Levant trader "Saffrenum."

4 Two men of the great 'Anazah race went forth to gather Karaz, the fruit of the Sant (*Mimosa Nilotica*) both used for tanning, and never returned. Hence the proverb, which is obsolete in conversation. See Burckhardt, Prov. 659: where it takes the place of "ad Grascas Kalendas."

till we had prayed the mid-day prayers, when lo! up came the women; but the damsel was not among them. Quoth they to him, "O Otbah, what thinkest thou of her who seeketh union with thee?" He said, "And what of her?" and they replied, "Her father hath taken her and departed to Al-Samāwah.¹" I asked them the name of the damsel and they said, "She is called Rayyá, daughter of Al-Ghitrif al-Sulami.²" Whereupon Otbah raised his head and recited these verses:—

My friends, Rayyá hath mounted soon as morning shone, • And to
Samāwah's wilds her caravan is gone.
My friends, I've wept till I can weep no more, Oh, say, • Hath anyone
a tear that I can take on loan.

Then said I to him, "O Otbah, I have brought with me great wealth, wherewith I desire to succour generous men; and by Allah, I will lavish it before thee,³ so thou mayst attain thy desire and more than thy desire! Come with me to the assembly of the Ansaris." So we rose and went, till we entered their assembly, when I salam'd to them and they returned my greeting civilly. Then quoth I, "O assembly, what say ye of Otbah and his father?" and they replied, "They are of the princes of the Arabs." I continued, "Know that he is smitten with the calamity of love and I desire your furtherance to Al-Samawah." And they said, "To hear is to obey." So they mounted with us, the whole party, and we rode till we drew near the place of the Banu Sulaym. Now when Ghitrif heard of our being near, he hastened forth to meet us, saying, "Long life to you, O nobles!" whereto we replied, "And to thee also! Behold we are thy guests." Quoth he, "Ye have lighted down at a most hospitable abode and ample"; and alighting, he cried out, "Ho, all ye slaves, come down!" So they came down and spread skin-rugs and cushions and slaughtered sheep and cattle; but we said, "We will not taste of thy food, till thou hast accomplished our need." He asked, "And what is your need?" and we answered, "We demand thy noble daughter in marriage for Otbah bin Hubab bin Mundhir the illustrious and well-born." "O my brethen," said he, "she whom you demand is owner of

1 Name of a desert (Maázah) and a settlement on the Euphrates' bank between Basrah and the site of old Kufah near Kerbela the well-known visitation place in Babylonian Irak.

2 Of the Banu Sulaym tribe; the adjective is Sulami not Sulaymi.

3 Arab. "Amám-ak" = before thee (in space); from the same root as Imám = antistes, leader of prayer; and conducing to perpetual puns, e.g. "You should be Amám" (in advance of me).

herself, and I will go in to her and tell her." So he rose in wrath¹ and went in to Rayya, who said to him, "O my papa, why do I see thee show anger?" And he replied, saying, "Certain of the Ansaris have come upon me to demand thy hand of me in marriage." Quoth she, "They are noble chiefs; the Prophet (upon whom be the choicest blessings and the Peace!) intercedeth for them with Allah. For whom among them do they ask me?" Quoth he, "For a youth known as Otbah bin al-Hubab"; and she said, "I have heard of Otbah that he performeth what he promiseth and findeth what he seeketh." Ghitrif cried, "I swear that I will never marry thee to him; no, never, for there hath been reported to me somewhat of thy converse with him." Said she, "What was that? But in any case I swear that the Ansaris shall not be uncivilly rejected; wherefore do thou offer them a fair excuse." "How so?" "Make the dowry heavy to them and they will desist." "Thou sayst well," said he, and going out in haste, told the Ansaris, "The damsel of the tribe² consenteth, but she requireth a dowry worthy herself. Who engageth for this?" "I," answered I. Then said he, "I require for her a thousand bracelets of red gold, and five thousand dirhams of the coinage of Hajar,³ and a hundred pieces of woollen cloth and striped stuffs⁴ of Al-Yaman, and five bladders of ambergris." Said I, "Thou shalt have that much; dost thou consent?" and he said, "I do consent." So I despatched to Al-Madinah the Illumined⁵ a party of the Ansaris, who brought all for which I had become surety: whereupon they slaughtered sheep and cattle, and the folk assembled to eat of the

¹ He was angry, as presently appears, because he had heard of certain love passages between the two, and this in Arabia is a dishonour to the family.

² Euphemy for "my daughter."

³ The Badawin call a sound dollar "Kirsh hajar" or "Riyal hajar" (a stone dollar; but the word is spelt with the greater *h*).

⁴ Arab. *Burdah* and *Habarah*. The former, often translated mantle, is a thick woollen stuff, brown or grey, woven oblong and used like a plaid by day and by night. Mohammed's *Burdah* woven in his Harem and given to the poet Ka'ab, was 7½ ft. long by 4½; it is still in the upper Serraglio of Stambul. In early days the stuff was mostly striped; now it is either plain or with lines so narrow that it looks like one colour. The *Habarah* is a *Burdah* made in Al-Yaman and not to be confounded with the Egyptian mantilla of like name (Lane, M.E. chapt. iii).

⁵ Every Eastern city has its special title. Al-Madinah is entitled "Al-Munawwarah" (the Illumined) from the blinding light which surrounds the Prophet's tomb and which does not show to eyes profane (Pilgrimage, ii. 3). I presume that the idea arose from the huge lamps of "The Garden." I have noted that Mohammed's coffin suspended by magnets is an idea unknown to Moslems, but we find the fancy in Al-Harawi related of St. Peter, "Simon Cephas (the rock) is in the City of Great Rome, in its largest church within a silver ark hanging by chains from the ceiling." (Lee, *Ibn Batutah*, p. 161.)

food. We abode thus forty days when Ghitrif said to us, "Take your bride." So we sat her in a dromedary-litter, and her father equipped her with thirty camel-loads of things of price; after which we farewelled him and journeyed till we came within a day's journey of Al-Madinah the Illumined, when there fell upon us horsemen with intent to plunder, and methinks they were of the Banu Sulaym. Otbah drove at them and slew of them much people, but fell back wounded by a lance-thrust, and presently dropped to the earth. Then there came to us succour of the country people, who drove away the highwaymen; but Otbah's days were ended. So we said, "Alas for Otbah, oh!" and the damsel hearing it cast herself down from the camel and throwing herself upon him, cried out grievously and repeated these couplets:—

Patient I seemed, yet Patience shown by me • Was but self-guiling till
thy sight I see:
Had my soul done as due my life had gone, • Had fled before mankind
forestalling thee:
Then, after me and thee none shall to friend • Be just, nor any soul
with soul agree.

Then she sobbed a single sob and gave up the ghost. We dug one grave for them and laid them in the earth, and I returned to the dwellings of my people, where I abode seven years. Then I betook me again to Al-Hijaz, and entering Al-Madinah the Illumined for pious visitation, said in my mind, "By Allah, I will go again to Otbah's tomb!" So I repaired thither, and behold, over the grave was a tall tree, on which hung fillets of red and green and yellow stuffs.¹ So I asked the people of the place, "How be this tree called?" and they answered, "The tree of the Bride and the Bridegroom." I abode by the tomb a day and a night, then went my way; and this is all I know of Otbah. Almighty Allah have mercy upon him! And they also tell this tale of

¹ Here the fillets are hung instead of the normal rag-strips to denote an honoured tomb. Lane (iii. 242) and many others are puzzled about the use of these articles. In many cases they are suspended to trees in order to transfer sickness from the body to the tree and to whoever shall touch it. The Sawáhili people term such articles a Ketí (seat or vehicle) for the mysterious haunter of the tree, who prefers occupying it to the patient's person. Briefly the custom, still popular throughout Arabia, is African and Fetish.

HIND DAUGHTER OF AL-NU'MAN AND AL-HAJJAJ.¹

It is related that Hind, daughter of Al-Nu'man, was the fairest woman of her day, and her beauty and loveliness were reported to Al-Hajjaj, who sought her in marriage and lavished much treasure on her. So he took her to wife, engaging to give her a dowry of two hundred thousand dirhams in case of divorce, and when he went in to her he abode with her a long time. One day after this, he went in to her and found her looking at her face in the mirror, and saying :—

Hind is an Arab filly purest bred, • Which hath been covered by a mongrel mule ;
An colt of horse she throw, by Allah ! well ; • If mule, it but results from mulish rule.²

When Al-Hajjaj heard this, he turned back and went his way, unseen of Hind ; and, being minded to put her away, he sent Abdullah bin Táhir to her, to divorce her. So Abdullah went in to her and said to her, “ Al-Hajjaj Abu Mohammed saith to thee, Here be the two hundred thousand dirhams of thy contingent dowry he oweth thee ; and he hath deputed me to divorce thee.” Replied she, “ O Ibn Tahir, I gladly agree to this ; for know that I never for one day took pleasure in him ; so, if we separate, by Allah, I shall never regret him, and these two hundred thousand

1 Al-Mas'ûdi (chapt xcv.), mentions a Hind bint Asmá and tells a facetious story of her and the “ enemy of Allah,” the poet Jarir

2 Here the old Shi'ah hatred of the energetic conqueror of Oman crops out again. Hind's song is that of Maysum concerning her husband Mu'áwiyah, which Mrs. Godfrey Clark (*Ilâm-en-Nâs*, p. 108) thus translates :—

A hut that the winds made tremble
Is dearer to me than a noble palace ;
And a dish of crumbs on the floor of my home
Is dearer to me than a varied feast ;
And the souging of the breeze through every crevice
Is dearer to me than the beating of drums.

Compare with Dr. Carlyle's No. X. (*Arab*, p. xi.) :—

The russet suit of camel's hair
With spirits light and eye serene
Is dearer to my bosom far
Than all the trappings of a queen, etc. etc.

And with mine (*Pilgrimage*, iii. 262) :

O take these purple robes away,
Give back my cloak of camel's hair,
And bear me from this towering pile
To where the black tents flap i' the air, etc. etc.

dirhams I give to thee as a reward for the glad tidings thou bringest me of my release from yonder dog of the Thakafites.¹" After this, the Commander of the Faithful Abd al-Malik bin Marwán heard of her beauty and loveliness, her stature and symmetry, her sweet speech and the amorous grace of her glances, and sent to her to ask her in marriage ;—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Six Hundred and Eighty-second Night,

She resumed, It hath reached me, O auspicious King, that the Prince of True Believers, Abd al-Malik bin Marwan, hearing of the lady's beauty and loveliness, sent to ask her in marriage ; and she wrote him in reply a letter, in which, after the glorification of Allah and benediction of His Prophet, she said, " But afterwards. Know, O Commander of the Faithful, that the dog hath lapped in the vase." When the Caliph read her answer, he laughed and wrote to her, citing his saying (whom may Allah bless and keep!) " If a dog lap in the vessel of one of you, let him wash seven times, once thereof with earth," and adding, " Wash the affront from the place of use."² With this she could not gainsay him ; so she replied to him, saying (after praise and blessing), " O Commander of the Faithful I will not consent save on one condition, and if thou ask me what it is, I reply that Al-Hajjaj lead my camel to the town where thou tarriest, barefoot and clad as he is."³ When the Caliph read her letter, he laughed long and loudly and sent to Al-Hajjaj, bidding him do as she wished. He dared not disobey the order, so he submitted to the Caliph's commandment and sent to Hind, telling her to make ready for the journey. So she made ready and mounted her litter, when Al-Hajjaj with his suite came up to Hind's door, and as she mounted and her damsels and eunuchs rode around her, he dismounted and took the halter of her camel and led it along, barefooted, whilst she and her damsels and tirewomen laughed and jeered at him and made mock of him. Then she said to her tirewoman, " Draw back the curtain of the

1 Al-Hajjaj's tribal name was Al-Thakifi, or descendant of Thakif. According to Al-Mas'udi, he was son of Farighah (the tall Beauty) by Yúsuf bin Ukayl the Thakafite and vint au monde tout difforme avec l'anús obstrué. As he refused the breast, Satan, in human form, advised suckling him with the blood of two black kids, a black buck-goat, and a black snake ; which had the desired effect.

2 Trébutien (iii. 465) translates these sayings into Italian.

3 Making him a "Kawwád" = leader, *i.e.* pimp ; a true piece of feminine spite. But the Caliph prized Al-Hajjaj too highly to treat him as in the text.

litter"; and she drew back the curtain, till Hind was face to face with Al-Hajjaj, whereupon she laughed at him and he improvised this couplet :—

Though now thou jeer, O Hind, how many a night • I've left thee
wakeful sighing for the light.

And she answered him with these two :—

We reck not, an our life escape from bane, • For waste of wealth and
gear that went in vain :

Money may be regained and rank re-won • When one is cured of
malady and pain.

And she ceased not to laugh at him and make sport of him, till they drew near the city of the Caliph, when she threw down a dinar with her own hand and said to Al-Hajjaj, "O camel-driver, I have dropped a dirham; look for it and give it to me." So he looked and seeing naught but the dinar, said, "This is a dinar." She replied, "Nay, 'tis a dirham." But he said, "This is a dinar." Then quoth she, "Praised be Allah who hath given us in exchange for a paltry dirham a dinar! Give it us." And Al-Hajjaj was abashed at this. Then he carried her to the palace of the Commander of the Faithful, and she went in to him and became his favourite.—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Six Hundred and Eighty-third Night,

She pursued, It hath reached me, O auspicious King, that men
also tell a tale anent

KHUZAYMAH BIN BISHR AND IKRIMAH AL-FAYYAZ¹.

THERE lived once, in the days of the Caliph Sulayman bin Abd al-Malik² a man of the Banu Asad, by name Khuzaymah bin

¹ i.e. "the overflowing," with benefits; on account of his generosity.

² The seventh Ommiade, A. H. 96-99 (715-719). He died of his fine appetite after eating at a sitting a lamb, six fowls, seventy pomegranates, and 11¼ lbs. of currants. He was also proud of his youth and beauty, and was wont to say, "Mohammed was the Apostle and Abu Bakr witness to the Truth; Omar the Discriminator and Othman the Bashful; Mu'awiyah the Mild and Yazid the Patient; Abd al-Malik the Administrator, and Walid the Tyrant; but I am the Young King!"

Bishr, who was famed for bounty and abundant wealth and excellence and righteous dealing with his brethren, He continued thus till times grew strait with him and he became in need of the aid of those Moslem brethren on whom he had lavished favour and kindness. So they succoured him a while and then grew weary of him, which when he saw, he went in to his wife who was the daughter of his father's brother, and said to her, "O my cousin, I find a change in my brethren; wherefore I am resolved to keep my house till death come to me." So he shut his door and abode in his home, living on that which he had by him, till it was spent and he knew not what to do. Now Ikrimah al-Raba'i, surnamed Al-Fayyáz, Governor of Mesopotamia,¹ had known him, and one day, as he sat in his audience-chamber, mention was made of Khuzaymah, whereupon quoth Ikrimah, "How is it with him?" And quoth they, "He is in a plight past telling, and hath shut his door and keepeth the house." Ikrimah rejoined, "This cometh but of his excessive generosity: but how is it that Khuzaymah bin Bishr findeth nor comforter nor requiter?" And they replied, "He hath found naught of this." So when it was night, Ikrimah took four thousand dinars and laid them in one purse; then, bidding saddle his beast, he mounted and rode privily to Khuzaymah's house, attended only by one of his pages, carrying the money. When he came to the door, he alighted and taking the purse from the page made him withdraw afar off; after which he went up to the door and knocked. Khuzaymah came out to him, and he gave him the purse, saying, "Better thy case herewith." He took it and finding it heavy put it from his hand and laying hold of the bridle of Ikrimah's horse, asked, "Who art thou? My soul be thy ransom!" Answered Ikrimah, "O man I come not to thee at a time like this desiring that thou shouldst know me." Khuzaymah rejoined, "I will not let thee go till thou make thyself known to me," whereupon Ikrimah said "I am hight Jábir Atharát al-Kirám."² Quoth Khuzaymah, "Tell me more." But Ikrimah cried, "No," and fared forth, whilst Khuzaymah went in to his cousin and said to her, "Rejoice, for Allah hath sent us speedy relief and wealth; if these be but dirhams, yet are they many. Arise and light the lamp." She said, "I have not wherewithal to light it." So he spent the night handling the coins and felt by their roughness that they were dinars, but could not credit it. Mean-

¹ Arab. Al-Jazirah, "the Island;" name of the region and the capital.

² i.e. "Repairer of the Slips of the Generous," an evasive reply, which of course did not deceive the questioner.

while Ikrimah returned to his own house and found that his wife had missed him and asked for him, and when they told her of his riding forth, she misdoubted of him and said to him, "Verily the Wali of Al-Jazirah rideth not abroad after such an hour of the night, unattended and secretly, save to a wife or a mistress." He answered, "Allah knoweth that I went not forth to either of these." "Tell me, then, wherefore thou wentest forth?" "I went not forth at this hour save that none should know it." "I must needs be told." "Wilt thou keep the matter secret if I tell thee?" "Yes!" So he told her the state of the case, adding, "Wilt thou have me swear to thee?" Answered she, "No, no, my heart is set at ease and trusteth in that which thou hast told me." As for Khuzaymah, soon as it was day, he made his peace with his creditors and set his affairs in order; after which he got him ready and set out for the Court of Sulayman bin Abd al-Malik, who was then sojourning in Palestine.¹ When he came to the royal gate, he sought admission of the chamberlain, who went in and told the Caliph of his presence. Now he was renowned for his beneficence and Sulayman knew of him; so he bade admit him. When he entered, he saluted the Caliph after the usual fashion of saluting,² and the King asked, "O Khuzaymah, what hath kept thee so long from us?" Answered he, "Evil case," and quoth the Caliph, "What hindered thee from having recourse to us?" Quoth he, "My infirmity, O Commander of the Faithful!" "And why," said Sulayman, "comest thou to us now?" Khuzaymah replied, "Know, O Commander of the Faithful, that I was sitting one night late in my house, when a man knocked at the door and did thus and thus"; and he went on to tell him of all that had passed between Ikrimah and himself from first to last. Sulayman asked, "Knowest thou the man?" and Khuzaymah answered, "No, O Commander of the Faithful, he was reserved³ and would say naught save:—I am hight Jabir Atharat al-Kiram." When Sulayman heard this, his heart burned within him for anxiety to discover the man, and he said, "If we knew him, truly we would requite him for his generosity." Then he bound for Khuzaymah a banner⁴ and made him Governor of Mesopotamia, in the stead of Ikrimah al-Fayyaz; and he set out for Al-Jazirah. When he drew near the city, Ikrimah and

¹ Arab. "Falastin," now obsolete. The word has echoed far west, and the name of the noble race has been degraded to "Philister," a bourgeois, a greasy burgher.

² Saying, "The Peace be with thee, O Prince of True Believers!"

³ Arab. "Mutanakkir," which may also mean proud or in disguise.

⁴ On appointment as Viceroy. See night ccxvi.

the people of the place came forth to meet him and they saluted each other and went on into the town, where Khuzaymah took up his lodging in the Government-house and bade take security for Ikrimah and that he should be called to account.¹ So an account was taken against him and he was found to be in default for much money; whereupon Khuzaymah required of him payment, but he said, "I have no means of paying aught." Quoth Khuzaymah, "It must be paid"; and quoth Ikrimah, "I have it not; do what thou hast to do." So Khuzaymah ordered him to gaol.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Six Hundred and Eighty-fourth Night,

She said, It hath reached me, O auspicious King, that Khuzaymah, having ordered the imprisonment of Ikrimah al-Fayyaz, sent to him again to demand payment of the debt; but he replied, "I am not of those who preserve their wealth at the expense of their honour; do what thou wilt." Then Khuzaymah bade load him with iron and kept him in prison a month or more, till confinement began to tell upon him and he became wasted. After this, tidings of his plight travelled to the daughter of his uncle, who was troubled with sore concern thereat, and, sending for a freedwoman of hers, a woman of abundant judgment and experience, said to her, "Go forthwith to the Emir Khuzaymah's gate and say:—I have a counsel for the Emir. If they ask what it is, add:—I will not tell it save to himself; and when thou enterest to him, beg to see him in private; and when private, ask him:—What be this deed thou hast done? Hath Jabar Atharat al-Kiram deserved of thee no better reward than to be cast into strait prison and hard bond of irons?" The woman did as she was bid, and when Khuzaymah heard her words, he cried out at the top of his voice, saying, "Alas, the baseness of it! Was it indeed he?" And she answered, "Yes." Then he bade saddle his beast forthwith, and summoning the honourable men of the city, repaired with them to the prison, and opening the door, went in with them to Ikrimah, whom they found sitting in evil case, worn out and wasted with blows and misery. When he looked at Khuzaymah, he was abashed and hung his head; but the other bent down to him and kissed his

¹ The custom with outgoing Governors. It was adopted by the Spaniards and Portuguese especially in America. The generosity of Ikrimah without the slightest regard to justice or common honesty is characteristic of the Arab in story-books.

face; whereupon he raised his head and asked, "What maketh thee do this?" Answered Khuzaymah, "The generosity of thy dealing and the vileness of my requital." And Ikrimah said, "Allah pardon us and thee!" Then Khuzaymah commanded the jailor to strike off Ikrimah's fetters and clap them on his own feet; but Ikrimah said, "What is this thou wilt do?" Quoth the other, "I have a mind to suffer what thou hast suffered." Quoth Ikrimah, "I conjure thee by Allah, do not so!" Then they went out together and returned to Khuzaymah's house, where Ikrimah would have farewelled him and wended his way; but he forbade him and Ikrimah said, "What is thy will of me?" Replied Khuzaymah, "I wish to change thy case, for my shame before the daughter of thine uncle is yet greater than my shame before thee." So he bade clear the bath and entering with Ikrimah, served him there in person and when they went forth he bestowed on him a splendid robe of honour and mounted him and gave him much money. Then he carried him to his house and asked his leave to make his excuses to his wife and obtained her pardon. After this he besought him to accompany him to the Caliph, who was then abiding at Ramlah¹ and he agreed. So they journeyed thither, and when they reached the royal quarters the chamberlain went in and acquainted the Caliph Sulayman bin Abd al-Malik with Khuzaymah's arrival, wherewith he was troubled and said, "What! is the Governor of Mesopotamia come without our command? This can be only on some grave occasion." Then he bade admit him and said, before saluting him, "What is behind thee, O Khuzaymah?" Replied he, "Good, O Commander of the Faithful." Asked Sulayman, "What bringeth thee?" and he answered, saying, "I have discovered Jabir Atharat al-Kiram and thought to gladden thee with him, knowing thine excessive desire to know him and thy longing to see him." "Who is he?" quoth the Caliph, and quoth Khuzaymah, "He is Ikrimah al-Fayyaz." So Sulayman called for Ikrimah, who approached and saluted him as Caliph; and the King welcomed him and making him draw near his sitting-place, said to him, "O Ikrimah, thy good deed to him hath brought thee naught but evil," adding, "Now write down in a note thy needs each and every, and that which thou desirest." He did so, and the Caliph commanded to do all that he required and that forthwith. Moreover he gave him ten thousand dinars more than he asked for and

¹ The celebrated half-way house between Jaffa and Jerusalem.

twenty chests of clothes over and above that he sought, and calling for a spear, bound him a banner and made him Governor over Armenia and Azarbiján¹ and Mesopotamia, saying, "Khuzaymah's case is in thy hands; an thou wilt, continue him in his office; and if thou wilt, degrade him." And Ikrimah said, "Nay, but I restore him to his office, O Commander of the Faithful." Then they went out from him and ceased not to be Governors under Sulayman bin Abd al-Malik all the days of his Caliphate. And they also tell a tale of

YUNUS THE SCRIBE AND THE CALIPH WALID BIN SAHL.

THERE lived in the reign of the Caliph Hishám,² son of Abd al-Malik, a man called Yúnus the Scribe well known to the general, and he set out one day on a journey to Damascus, having with him a slave-girl of surpassing beauty and loveliness, whom he had taught all that was needful to her and whose price was an hundred thousand dirhams. When they drew near to Damascus, the caravan halted by the side of a lake, and Yunus went down to a quiet place with his damsel and took out some victual he had with him and a leather bottle of wine. As he sat at meat, behold, came up a young man of goodly favour and dignified presence, mounted on a sorrel horse and followed by two eunuchs, and said to him, "Wilt thou accept me to guest?" "Yes," replied Yunus. So the stranger alighted and said, "Give me to drink of thy wine." Yunus gave him to drink and he said, "If it please thee, sing us a song." So Yunus sang this couplet extempore:—

She joineth charms were never seen conjoined in mortal dress: • And
for her love she makes me love my tears and wakefulness.

At which the stranger rejoiced with exceeding joy and Yunus gave him to drink again and again, till the wine got the better of

¹ Alias the Kohistan or mountain region, Susiana (Khuzistan) whose capital was Susa; and the head-quarters of fire-worship. Azar (fire) was the name of Abraham's father, whom Eusebius calls "Athar" (Pilgrimage, iii. 336).

² Tenth Ommiade, A.H. 105-125 (=724-743), a wise and discreet ruler with an inclination to avarice and asceticism. According to some, the Ommiades produced only three statesmen, Mu'awayyah, Abd al-Malik, and Hisham; and the reign of the latter was the end of sage government and wise administration.

him and he said, "Bid thy slave-girl sing." So she improvised this couplet:—

A houri, by whose charms my heart is moved to sore distress : • Nor
wand of tree, nor sun, nor moon her rivals I confess !

The stranger was overjoyed with this and they sat drinking till nightfall, when they prayed the evening-prayer and the youth said to Yunus, "What bringeth thee to our city?" He replied, "Quest of wherewithal to pay my debts and better my case." Quoth the other, "Wilt thou sell me this slave-girl for thirty thousand dirhams?" Whereto quoth Yunus, "I must have more than that." He asked, "Will forty thousand content thee?" but Yunus answered, "That would only settle my debts, and I should remain empty-handed." Rejoined the stranger, "We will take her of thee at fifty thousand dirhams¹ and give thee a suit of clothes to boot and the expenses of thy journey and make thee a sharer in my condition as long as thou livest." Cried Yunus, "I sell her to thee on these terms." Then said the young man, "Wilt thou trust me to bring thee the money to-morrow and let me take her with me, or shall she abide with thee till I pay thee down her price?" Whereto wine and shame and awe of the stranger led Yunus to reply, "I will trust thee; take her and Allah bless thee in her!" Whereupon the visitor bade one of his pages sit her before him on his beast, and mounting his own horse, farewelled Yunus and rode away out of sight. Hardly had he left him, when the seller bethought himself and knew that he had erred in selling her and said to himself, "What have I done? I have delivered my slave-girl to a man with whom I am unacquainted, neither know I who he is; and grant that I were acquainted with him, how am I to get at him?" So he abode in thought till the morning, when he prayed the dawn-prayers and his companions entered Damascus, whilst he sat, perplexed and wotting not what to do, till the sun scorched him and it irked him to abide there. He thought to enter the city, but said in his mind, "If I enter Damascus, I cannot be sure but that the messenger will come and find me not, in which case I shall have sinned against myself a second time." Accordingly he sat down in the shade of a wall that was there, and towards the wane of day, up came one of the eunuchs whom he had seen with the

¹ About £1,250, which seems a long price; but in those days Damascus had been enriched with the spoils of the world adjacent.

young man, whereat great joy possessed Yunus and he said in himself, "I know not that aught hath ever given me more delight than the sight of this castrato." When the eunuch reached him, he said to him, "O my lord, we have kept thee long waiting"; but Yunus disclosed nothing to him of the torments of anxiety he had suffered. Then quoth the castrato, "Knowest thou the man who bought the girl of thee?" and quoth Yunus, "No," to which the other rejoined, "'Twas Walid bin Sahl,¹ the Heir Apparent." And Yunus was silent. Then said the eunuch, "Ride," and made him mount a horse he had with him and they rode till they came to a mansion, where they dismounted and entered. Here Yunus found the damsel, who sprang up at his sight and saluted him. He asked her how she had fared with him who had bought her and she answered, "He lodged me in this apartment and ordered me all I needed." Then he sat with her awhile, till suddenly one of the servants of the house-owner came in and bade him rise and follow him. So he followed the man into the presence of his master and found him yesterday night's guest, whom he saw seated on his couch and who said to him, "Who art thou?" "I am Yunus the Scribe." "Welcome to thee, O Yunus! by Allah, I have long wished to look on thee; for I have heard of thy report. How didst thou pass the night?" "Well, may Almighty Allah advance thee?" "Peradventure thou repentedst thee of that thou didst yesterday and saidst to thyself: I have delivered my slave-girl to a man with whom I am not acquainted, neither know I his name nor whence he cometh?" "Allah forbid, O Emir, that I should repent over her! Had I made gift of her to the Prince, she were the least of the gifts that are given unto him.—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Six Hundred and Eighty-fifth Night,

She continued, It hath reached me, O auspicious King, that when Yunus the Scribe said to Walid, "Allah forbid I should repent

¹ Eleventh Ommyad dynasty, A.H. 125-126 (=743-744). Ibn Sahl (son of ease, *i.e.* free and easy) was a nickname; he was the son of Yazid II. and brother of Hishám. He scandalised the lieges by his profligacy, wishing to make the pilgrimage in order to drink upon the Ka'abah-roof; so they attacked the palace and lynched him. His death is supposed to have been brought about (27th of Jamáda al-Akhirah = April 16th, 744) by his cousin and successor Yazid (No. iii.) surnamed the Retrencher. The tale in the text speaks well for him; but generosity amongst the Arabs covers a multitude of sins, and people say, "Better a liberal sinner than a stingy saint."

over her ! Had I made gift of her to the Prince, she were the least of gifts that are given to him, nor indeed is she worthy of his rank," Walid rejoined, " By Allah, but I repented me of having carried her away from thee and said to myself:—This man is a stranger and knoweth me not, and I have taken him by surprise and acted inconsiderately by him, in my haste to take the damsel ! Dost thou recall what passed between us ? " Quoth Yunus, " Yes ! " and quoth Walid, " Dost thou sell this damsel to me for fifty thousand dirhams ? " And Yunus said, " I do. " Then the Prince called to one of his servants to bring him fifty thousand dirhams and a thousand and five hundred dinars to boot, and gave them all to Yunus, saying, " Take the slave's price, the thousand dinars are for thy fair opinion of us and the five hundred are for thy viaticum and for what present thou shalt buy for thy people. Art thou content ? " " I am content, " answered Yunus, and kissed his hands, saying, " By Allah, thou hast filled my eyes and my hands and my heart ! " Quoth Walid, " By Allah, I have as yet had no privacy of her nor have I taken my fill of her singing. Bring her to me ! " So she came and he bade her sit, then said to her, " Sing. " And she sang these verses :—

O thou who dost comprise all Beauty's boons ! • O sweet of nature,
fain of coquetry !
In Turks and Arabs many beauties dwell ; • But, O my fawn, in none
thy charms I see.
Turn to thy lover, O my fair, and keep • Thy word, though but in
visioned phantasy :
Shame and disgrace are lawful for thy sake, • And wakeful nights full fill
with joy and glee :
I'm not the first for thee who fared distraught ; • Slain by thy love
how many a many be !
I am content with thee for worldly share • Dearer than life and good
art thou to me !

When he heard this, he was delighted exceedingly and praised Yunus for his excellent teaching of her and her fair education. Then he bade his servants bring him a roadster with saddle and housings for his riding, and a mule to carry his gear, and said to him, " O Yunus, when it shall reach thee that command hath come to me, do thou join me ; and, by Allah, I will fill thy hands with good and advance thee to honour and make thee rich as long as thou livest ! " So Yunus said, " I took his goods and went my ways ; and when Walid succeeded to the Caliphate, I repaired to him ; and by Allah, he kept his promise and entreated me with high honour and munificence. Then I abode with him in all

content of case and rise of rank and mine affairs prospered and my wealth increased and goods and farms became mine, such as sufficed me and will suffice my heirs after me ; nor did I cease to abide with Walid, till he was slain, the mercy of Almighty Allah be on him !” And men tell a tale concerning

HARUN AL-RASHID AND THE ARAB GIRL.

THE Caliph Harun al-Rashid was walking one day with Ja'afar the Barmecide, when he espied a company of girls drawing water and went up to them, having a mind to drink. As he drew near, one of them turned to her fellows and improvised these lines :—

Thy phantom bid thou fleet, and fly • Far from the couch whereon I lie ;
 So I may rest and quench the fire, • Bonfire in bones aye flaming high ;
 My love-sick form Love's restless palm • Rolls o'er the rug whereon I sigh :
 How 'tis with me thou wottest well, • How long, then, union wilt deny ?

The Caliph marvelled at her elegance and eloquence.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Six Hundred and Eighty-sixth Night,

She resumed, It hath reached me, O auspicious King, that the Caliph, hearing the girl's verses, marvelled at her elegance and eloquence, and said to her, “ O daughter of nobles, are these thine own or a quotation ? ” Replied she, “ They are my very own,” and he rejoined, “ An thou say sooth keep the sense and change the rhyme.” So she said :—

Bid thou thy phantom distance keep • And quit this couch the while I sleep ;
 So I may rest and quench the flames • Through all my body rageful creep,
 In love-sick one, whom passion's palms • Roll o'er the bed where grief I weep.
 How 'tis with me thou wottest well ; • All but thy union hold I cheap !

Quoth the Caliph, “ This also is stolen ” ; and quoth she, “ Nay, 'tis my very own.” He said, “ If it be indeed thine own, change

the rhyme again and keep the sense." So she recited the following:—

Unto thy phantom deal behest • To shun my couch the while I rest,
So I repose and quench the fire • That burns what lieth in my breast,
My weary form Love's restless palm • Rolls o'er with boon of sleep
unblest.

How 'tis with me thou wottest well • When union's bought 'tis haply
best!

Quoth Al-Rashid, "This, too, is stolen"; and quoth she, "Not so, 'tis mine." He said, "If thy words be true, change the rhyme once more." And she recited:—

Drive off the ghost that ever shows • Beside my couch when I'd repose,
So I may rest and quench the fire • Beneath my ribs e'er flames and
glows,

In love-sick one, whom passion's palms • Roll o'er the couch where
weeping flows,

How 'tis with me thou wottest well, • Will union come as union goes?

Then said the Caliph, "Of what part of this camp art thou?" and she replied, "Of its middle in dwelling and of its highest in tent-poles.¹" Wherefore he knew that she was the daughter of the tribal chief. "And thou," quoth she, "Of what art thou among the guardians of the horses?" and quoth he, "Of the highest in tree and of the ripest in fruit." "Allah protect thee, O Commander of the Faithful!" said she, and kissing ground called down blessings on him. Then she went away with the maidens of the Arabs, and the Caliph said to Ja'afar, "There is no help for it but I take her to wife." So Ja'afar repaired to her father and said to him, "The Commander of the Faithful hath a mind to thy daughter." He replied, "With love and goodwill, she is a gift as a handmaid to His Highness our Lord the Commander of the Faithful." So he equipped her and carried her to the Caliph, who took her to wife and went in to her, and she became of the dearest of his women to him. Furthermore, he bestowed on her father largesse such as succoured him among Arabs, till he was transported to the mercy of Almighty Allah. The Caliph,

¹ The tents of black wool woven by the Badawi women are generally supported by three parallel rows of poles lengthways and crossways (the highest line being the central) and the covering is pegged down. Thus the outline of the roofs forms two or more hanging curves, and these characterise the architecture of the Tartars and Chinese; they are still preserved in the Turkish (and sometimes in the European) "Kiosque," and they have extended to the Brazil, where the upturned eaves, often painted vermilion below, at once attract the traveller's notice.

hearing of his death, went in to her greatly troubled; and, when she saw him looking afflicted, she entered her chamber, and doffing all that was upon her of rich raiment, donned mourning apparel and raised lament for her father. It was said to her, "What is the reason of this?" and she replied, "My father is dead." So they repaired to the Caliph and told him, and he arose, and, going in to her, asked her who had informed her of her father's death, and she answered, "It was thy face, O Commander of the Faithful!" Said he, "How so?" and she said, "Since I have been with thee, I never saw thee on such wise till this time, and there was none for whom I feared save my father, by reason of his great age; but may thy head live, O Commander of the Faithful!" The Caliph's eyes filled with tears and he condoled with her; but she ceased not to mourn for her father till she followed him—Allah have mercy on the twain! And a tale is also told of

AL-ASMA'I AND THE THREE GIRLS OF BASSORAH.

THE Commander of the Faithful Harun Al-Rashid was exceeding restless one night, and rising from his bed, paced from chamber to chamber, but could not compose himself to sleep. As soon as it was day, he said, "Fetch me Al-Asma'i!" So the eunuch went out and told the doorkeepers; these sent for the poet, and when he came, informed the Caliph, who bade admit him, and said to him, "O Asma'i, I wish thee to tell me the best thou hast heard of stories of women and their verses." Answered Al-Asma'i, "Hearkening and obedience! I have heard great store of women's verses; but none pleased me save three sets of couplets I once heard from three girls."—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Six Hundred and Eighty-seventh Night,

She pursued, It hath reached me, O auspicious King, that Al-Asma'i said to the Prince of True Believers, "Verily I have heard

¹ See night cccxcix. The author of "Antar," known to Englishmen by the old translation of Mr. Terrick Hamilton, secretary of Legation at Constantinople. There is an abridgment of the forty-five volumes of Al-Asma'i's "Antar" which mostly supplies, or rather supplied, the "Antariyyah" or professional tale-tellers; whose theme was the heroic Mulatto lover.

much, but nothing pleased me save three sets of couplets improvised by as many girls." Quoth the Caliph, "Tell me of them," and quoth he, "Know then, O Commander of the Faithful, that I once abode in Bassorah, and one day, as I was walking, the heat was sore upon me and I sought for a siesta-place but found none. However, by looking right and left I came upon a porch swept and sprinkled, at the upper end whereof was a wooden bench under an open lattice-window, whence exhaled a scent of musk. I entered the porch and sitting down on the bench, would have stretcht me at full length when I heard from within a girl's sweet voice talking and saying:—O my sisters, we are here seated to spend our day in friendly converse; so come, let us each put down an hundred dinars and recite a line of verse; and whoso extemporiseth the goodliest and sweetest line, the three hundred dinars shall be hers. "With love and gladness," said the others; and the eldest recited the first couplet which is this:—

Would he come to my bed during sleep 'twere delight, • But a visit on
wake were delightsomer sight!

Quoth the second:—

Naught came to salute me in sleep save his shade • But "welcome,
fair welcome," I cried to the spright!

Then said the youngest:—

My soul and my folk I engage for the youth • Musk-scented I see in
my bed every night!

Quoth I, "An she be fair as her verse hath grace, the thing is complete in every case." Then I came down from my bench¹ and was about to go away, when behold, the door opened and out came a slave-girl, who said to me, "Sit, O Shaykh!" So I climbed up and sat down again when she gave me a scroll, wherein was written, in characters of the utmost beauty, with straight Alifs,² big-bellied Hás and rounded Waws, the following:—We would have the Shaykh (Allah lengthen his days!) to know that we are three maidens, sisters, sitting in friendly converse, who have laid down each an hundred dinars, conditioning that whoso recite the

¹ The "Dakkah" or long wooden sofa, as opposed to the "mastabah" or stone bench, is often a tall platform, and in mosques is a kind of ambo railed round and supported by columns. Here readers recite the Koran: Lane (M.E. chapt. iii.) sketches it in the "Interior of a Mosque."

² Alif (ا), Ha (ه), and Waw (و), the first, twenty-seventh, and twenty-sixth letters of the Arabic alphabet: No. 1 is the most simple and difficult to write calligraphically.

goodliest and sweetest couplet shall have the whole three hundred dinars; and we appoint thee umpire between us: so decide as thou seest best, and the Peace be upon thee! Quoth I to the girl, Here to me ink-case and paper. So she went in and, returning after a little, brought me a silvered ink-case and gilded pens¹ with which I wrote these couplets:—

They talked o. three beauties whose converse was quite • Like the talk
of a man with experience dight :
Three maidens who borrowed the bloom of the dawn • Making hearts
of their lovers in sorriest plight.
They were hidden from eyes of the pryer and spy • Who slept and
their modesty mote not affright ;
So they opened whatever lay hid in their hearts • And in frolicsome
fun began verse to indite.
Quoth one fair coquette with her amorous grace • Whose teeth for the
sweet of her speech flashèd bright :—
Would he come to my bed during sleep 'twere delight • But a visit on
wake were delightsomer sight!
When she ended, her verse by her smiling was gilt : • Then the second
'gan singing as nightingale might :—
Naught came to salute me in sleep save his shade • But welcome, fair
welcome, I cried to the spright !
But the third I preferred for she said in reply, • With expression most
apposite, exquisite :—
My soul and my folk I engage for the youth • Musk-scented I see
in my bed every night !
So when I considered their words to decide, • And not make me the
mock of the cynical wight ;
I pronounced for the youngest, declaring her verse • Of all verses be
that which is nearest the right.

Then I gave the scroll to the slave-girl, who went upstairs with it, and behold, I heard a noise of dancing and clapping of hands and Doomsday astir. Quoth I to myself, " 'Tis no time for me to stay here." So I came down from the platform and was about to go away, when the damsel cried out to me, " Sit down, O Asma'il!" Asked I, " Who gave thee to know that I was Al-Asma'i?" and she answered, " O Shaykh, an thy name be unknown to us, thy poetry is not!" So I sat down again and suddenly the door opened and out came the first damsel, with a dish of fruits and another of sweetmeats. I ate of both and praised their fashion and would have ganged my gait; but she cried out, " Sit down, O Asma'il!" Wherewith I raised my eyes to her and saw a rosy palm in a saffron sleeve, meseemeth

¹ Reeds washed with gold and used for love-letters, etc.

it was the full moon rising splendid in the cloudy East. Then she threw me a purse containing three hundred dinars, and said to me, "This is mine and I give it to thee by way of *douceur* in requital of thy judgment." Quoth the Caliph, "Why didst thou decide for the youngest?" and quoth Al-Asma'i, "O Commander of the Faithful, whose life Allah prolong! the eldest said:—I should delight in him, if he visited my couch in sleep. Now this is restricted and dependent upon a condition which may befall or may not befall; whilst, for the second, an image of dreams came to her in sleep, and she saluted it; but the youngest's couplet said that she actually lay with her lover and smelt his breath sweeter than musk and she engaged her soul and her folk for him, which she had not done, were he not dearer to her than her sprite." Said the Caliph, "Thou didst well, O Asma'i," and gave him other three hundred ducats in payment of his story. And I have heard a tale concerning.

IBRAHIM OF MOSUL AND THE DEVIL.¹

QUOTH Abu Ishak Ibrahim al-Mausili:—I asked Al-Rashid once to give me a day's leave that I might be private with the people of my household and my brethren, and he gave me leave for Saturday the Sabbath. So I went home and betook myself to making ready meat and drink and other necessities and bade the doorkeepers shut the doors and let none come in to me. However, presently, as I sat in my sitting-chamber, with my women who were looking after my wants, behold, there appeared an old man of comely and reverend aspect,² clad in white clothes and a shirt of fine stuff with a doctor's turband on his head and a silver-handled staff in his hand, and the house and porch were full of the perfumes wherewith he was scented. I was greatly vexed at his coming in to me, and thought to turn away the doorkeepers; but he saluted me after the goodliest fashion and I returned his greeting and bade him be seated.

¹ Lane introduced this tale into vol. i., p. 223, notes on chapt. iii., apparently not knowing that it was in *The Nights*. He gives a mere abstract, omitting all the verse, and he borrowed it either from the *Halbat al-Kumayt* (chapt. xiv.) or from *Al-Mas'ûdi* (chapt. cxi.). See the French translation, vol. vi. p. 340. I am at pains to understand why M. C. Barbier de Meynard writes "*Réhid*" with an accented vowel.

² In *Al-Mas'ûdi* the Devil is "a young man fair of favour and formous of figure," which is more appropriate to a "Tempter." He also wears light stuffs of dyed silks.

So he sat down and began entertaining me with stories of the Arabs and their verses, till my anger left me and methought my servants had sought to pleasure me by admitting a man of such good breeding and fine culture. Then I asked him, "Art thou for meat?" and he answered, "I have no need of it." "And for drink?" quoth I, and quoth he, "That is as thou wilt." So I drank off a pint of wine and poured him out the like. Then said he, "O Abu Ishak, wilt thou sing us somewhat, so we may hear of thine art that wherein thou excellest high and low?" His words angered me; but I swallowed my anger and taking the lute played and sang. "Well done, O Abu Ishak!¹" said he; whereat my wrath redoubled and I said to myself, "Is it not enough that he should intrude upon me, without my leave, and importune me thus, but he must call me by name, as though he knew not the right way to address me?" Quoth he, "An thou wilt sing something more we will requite thee." I dissembled my annoyance and took the lute and sang again, taking pains with what I sang, and rising thereto altogether, in consideration of his saying, "We will requite thee."—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Six Hundred and Eighty-eighth Night,

She continued, It hath reached me, O auspicious King, that when the Shaykh said to Abu Ishak, "If thou wilt sing something more we will requite thee," I dissembled my annoyance (continued Ibrahim) and taking the lute, sang again with great attention to my singing and rising altogether thereto, in consideration of his saying, "We will requite thee." He was delighted, and cried, "Well done, O my lord!" presently adding, "Dost thou give me leave to sing?" "As thou wilt," answered I, deeming him weak of wit, in that he should think to sing in my presence, after that which he had heard from me. So he took the lute and swept the strings, and by Allah, I fancied they spoke in Arabic tongue, with a sweet and liquid and murmurous voice; then he began and sang these couplets:—

I bear a hurt heart, who will sell me for this • A heart w^l. le and free
from all canker and smart?

Nay, none will consent or to barter or buy • Such loss, ne'er from
sorrow and sickness to part:

¹ It would have been more courteous in an utter stranger to say, O my lord.

I groan w^l the groaning of wine-wounded men • And pine for the
pining ne'er freeth my heart.

And by Allah, meseemed the doors and the walls and all that was
in the house answered and sang with him, for the beauty of his
voice, so that I fancied my very limbs and clothes replied to him,
and I abode amazed and unable to speak or move, for the trouble
of my heart. Then he sang these couplets:—

Culvers of Liwa¹! to your nests return; • Your mournful voices thrill
this heart of mine.

Then back a-copse they flew, and well-nigh took • My life and made
me tell my secret pine.

With cooing call they one who's gone, as though • Their breasts were
maddened with the rage of wine:

Ne'er did mine eyes their like for culvers see • Who weep yet tear-
drops never dye their eyne.

And also these couplets:—

O Zephyr of Najd, when from Najd thou blow, • Thy breathings heap
only new woe on woe!

The turtle bespake me in bloom of morn • From the cassia-twigh and
the willow-bough

She moaned with the moaning of love-sick youth • And exposed love-
secret I ne'er would show:

They say lover wearies of love when near • And is cured of love an
afar he go:

I tried either cure which ne'er cured my love; • But that nearness is
better than farness I know²:

Yet,—the nearness of love shall no 'vantage prove • An whoso thou
lovest deny thee of love.

Then said he, "O Ibrahim, sing this song after me, and preserving
the mode thereof in thy singing, teach it to thy slave-girls." Quoth I, "Repeat it to me." But he answered, "There needs no
repetition; thou hast it by heart nor is there more to learn." Then he suddenly vanished from my sight. At this I was amazed
and running to my sword drew it and made for the door of the
Harim, but found it closed and said to the women, "What have
ye heard?" Quoth they, "We have heard the sweetest of singing
and the goodliest." Then I went forth amazed, to the house-door
and, finding it locked, questioned the doorkeepers of the old man.
They replied, "What old man? By Allah, no one hath gone in

¹ The Arab Tempe (of fiction, not of grisly fact).

² These four lines are in Al-Mas'ûdi, chapt. cxviii. Fr. trans. vii. 313, but
that author does not tell us who wrote them.

to thee this day!" So I returned pondering the matter, when, behold, there arose from one of the corners of the house, a Vox et præterea nihil, saying, "O Abu Ishak, no harm shall befall thee. 'Tis I, Abú Murrah,¹ who have been thy cup-companion this day, so fear nothing!" Then I mounted and rode to the palace, where I told Al-Rashid what had passed, and he said, "Repeat to me the airs thou heardest from him." So I took the lute and played and sang them to him, for behold, they were rooted in my heart. The Caliph was charmed with them and drank thereto, albeit he was no confirmed wine-bibber, saying, "Would he would some day pleasure us with his company, as he hath pleased thee!" Then he ordered me a present and I took it and went away. And men relate this story anent

THE LOVERS OF THE BANU UZRAH.²

QUOTH Masrur the Eunuch:—The Caliph Harun Al-Rashid was very wakeful one night and said to me, "See which of the poets is at the door to-night." So I went out and finding Jamil bin Ma'amar al-Uzri⁴ in the antechamber, said to him, "Answer the Commander of the Faithful." Quoth he, "I hear and I obey," and going in with me, saluted the Caliph, who returned his greeting and bade him sit down. Then he said to him, "O Jamil, hast thou any of thy wonderful new stories to tell us?" He replied, "Yes, O Commander of the Faithful: wouldst thou fainer hear that which I have seen with mine eyes or that which I have only heard?" Quoth the Caliph, "Tell me something thou hast actually beheld." Quoth Jamil, "'Tis well, O Prince of True Believers; incline thy heart to me and lend me thine ears." The Caliph took a bolster of red brocade, purpled with gold and stuffed with ostrich feathers, and laying it under his thighs, propped up

1 *i.e.* Father of Bitterness = the Devil. This legend of the Foul Fiend appearing to Ibrahim of Mosul (and also to Ishak, night dcxcv.) seems to have been accepted by contemporaries, and reminds us of similar visitations in Europe—notably to Dr. Faust.

2 In Al-Mas'udi the Caliph exclaims, "Verily thou hast received a visit from Satan!"

3 Al-Mas'udi, chapt. cxix. (Fr. transl. vii., 351) mentions the Banu Odhrah as famed for lovers, and tells the pathetic tale of 'Orwah and 'Afrá.

4 Jamil bin Ma'amar the poet has been noticed in night xlix.; and he has no business here as he died years before Al-Rashid was born. The tale begins like that of Ibn Mansúr and the Lady Budúr (night cccxvii.), except that Mansur does not offer his advice.

both elbows thereon; then he said to Jamil, "Now¹ for thy tale, O Jamil." Thereupon he began:—Know, O Commander of the Faithful, that I was once desperately enamoured of a certain girl, and used to pay her frequent visits.—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Six Hundred and Eighty-ninth Night,

She pursued, It hath reached me, O auspicious King, that when the Caliph had propped his elbows upon the brocaded cushion he said, "Out with thy tale, O Jamil," and the poet began:—Know, O Commander of the Faithful, I was desperately in love with a girl, and used often to visit her, because she was my desire and delight of all the things of this world. After a while her people removed with her, by reason of scarcity of pasture, and I abode some time without seeing her, till I grew restless for desire, and longed for her sight, and the flesh² urged me to journey to her. One night I could hold out no longer, so I rose, and saddling my she-camel, bound on my turband and donned my oldest dress.³ Then I baldricked myself with my sword and slinging my spear behind me, mounted and rode forth in quest of her. I fared on fast till, one night, it was pitch dark and exceeding black, yet I persisted in the hard task of climbing down Wadys and up hills, hearing on all sides the roaring of lions and howling of wolves and the cries of the wild beasts. My reason was troubled thereat and my heart sank within me; but for all that my tongue ceased not to call on the name of Almighty Allah. As I went along thus, sleep overtook me, and the camel carried me aside out of my road, till presently something⁴ smote me on the head, and I woke, startled and alarmed, and found myself in a pasturage full of trees and streams and birds on the branches, warbling their various speech and notes. As the trees were tangled I alighted and, taking my camel's halter in hand, fared on softly with her, till I got clear of the thick growth and came out into the open country,

¹ Arab. "Halumma," an interjection=bring! a congener of the Heb. "Halûm"; the grammarians of Kufah and Bassorah are divided concerning its origin.

² Arab. "Nafs-i," which here corresponds with our "the flesh," the "Old Adam," etc.

³ Arab. "Atmâri" used for travel. The Anglo-Americans are the only people who have the common sense to travel (where they are not known) in their "store clothes," and reserve the worst for where they are known.

⁴ e.g. a branch or bough.

where I adjusted her saddle and mounted again, knowing not where to go nor whither the Fates should lead me; but, presently, peering afar into the desert, I espied a fire in its middle depth. So I smote my camel and made for the fire. When I drew near, I saw a tent pitched, and fronted by a spear stuck in the ground, with a pennon flying¹ and horses tethered and camels feeding, and said in myself, "Doubtless there hangeth some grave matter by this tent, for I see none other than it in the desert." So I went up thereto and said, "The Peace be upon you, O people of the tent, and the mercy of Allah and His blessing!" Whereupon there came forth to me a young man as youths are when nineteen years old, who was like the full moon shining in the East, with valour written between his eyes, and answered, saying, "And upon thee be the Peace, and Allah's mercy and His blessing! O brother of the Arabs, methinks thou hast lost thy way?" Replied I, "Even so, direct me right, Allah have mercy on thee!" He rejoined, "O brother of the Arabs, of a truth this our land is infested with lions and the night is exceeding dark and dreary, beyond measure cold and gloomy, and I fear lest the wild beasts rend thee in pieces; wherefore do thou alight and abide with me this night in ease and comfort, and to-morrow I will put thee in the right way." Accordingly, I dismounted and hobbled my she-camel with the end of her halter²; then I put off my heavy upper clothes and sat down. Presently the young man took a sheep and slaughtered it and kindled a brisk fire; after which he went into the tent and bringing out finely powdered salt and spices, fell to cutting off pieces of mutton and roasting them over the fire and feeding me therewith, weeping at one while and sighing at another. Then he groaned heavily and wept sore and improvised these couplets:—

There remains to him naught save a fleeting breath • And an eye
whose babe ever wandereth.

There remains not a joint in his limbs, but what • Disease firm fixt
ever tortureth.

His tears are flowing, his vitals burning; • Yet for all his tongue still he
silenceth.

All foemen in pity bewEEP his woes; • Ah! for freke whom the foeman
pitieth!

By this I knew, O Commander of the Faithful, that the youth was a distracted lover (for none knoweth passion save he who hath

¹ Arab. "Ráyah káimah," which Lane translates a "beast standing"!

² Tying up the near foreleg just above the knee; and even with this a camel can hop over sundry miles of ground in the course of a night. The hobbling is shown in Lane (Nights, vol. ii. p. 46).

tasted the passion-savour), and quoth I to myself, "Shall I ask him?" But I consulted my judgment and said, "How shall I assail him with questioning, and I in his abode?" So I restrained myself and ate my sufficiency of the meat. When we had made an end of eating, the young man arose and entering the tent, brought out a handsome basin and ewer and a silken napkin, whose ends were purpled with red gold and a sprinkling-bottle full of rose-water mingled with musk. I marvelled at his dainty delicate ways and said in my mind, "Never wot I of delicacy in the desert." Then we washed our hands and talked a while, after which he went into the tent and making a partition between himself and me with a piece of red brocade, said to me, "Enter, O Chief of the Arabs, and take thy rest; for thou hast suffered more of toil and travel than sufficeth this night and in this thy journey." So I entered and finding a bed of green brocade, doffed my dress and passed a night such as I had never passed in my life—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Six Hundred and Ninetieth Night,

She resumed, It hath reached me, O auspicious King, that Jamil spoke, saying:—Never in my life passed I a night like that. I pondered the young man's case, till the world was dark and all eyes slept, when I was aroused by the sound of a low voice, never heard I a softer or sweeter. I raised the curtain which hung between us and saw a damsel (never beheld I a fairer of face), by the young man's side and they were both weeping and complaining, one to other of the pangs of passion and desire and of the excess of their longing for union.¹ Quoth I, "By Allah, I wonder who may be this second one! When I entered this tent, there was none therein save this young man." And after reflection I added, "Doubtless this damsel is of the daughters of the Jinn and is enamoured of this youth; so they have secluded themselves with each other in this solitary place." Then I considered her closely and behold, she was a mortal and an Arab girl, whose face, when she unveiled, shamed the shining sun, and the tent was lit up by the light of her countenance. When I was assured that she was his beloved, I bethought me of lover-jealousy; so I let drop the

¹ As opposed to "Severance" in the old knightly language of love, which is now apparently lost to the world. I tried it in the *Lyrics of Camoens* and found that I was speaking a forgotten tongue, which mightily amused the common sort of critic and reviewer.

curtain and covering my face, fell asleep. As soon as it was dawn I arose and donning my clothes, made the Wuzu-ablution and prayed such prayers as are obligatory and which I had deferred. Then I said, "O brother of the Arabs, wilt thou direct me into the right road and thus add to thy favours?" He replied, "At thy leisure, O chief of the Arabs, the term of the guest-rite is three days,¹ and I am not one to let thee go before that time." So I abode with him three days, and on the fourth day, as we sat talking, I asked him of his name and lineage. Quoth he, "As for my lineage, I am of the Banú Odhrah; my name is Such-an-one, son of Such-an-one, and my father's brother is called Such-an-one." And behold, O Commander of the Faithful, he was the son of my paternal uncle and of the noblest house of the Banu Uzrah. Said I, "O my cousin, what moved thee to act on this wise, secluding thyself in the waste and leaving thy fair estate, and that of thy father and thy slaves and handmaids?" When he heard my words, his eyes filled with tears and he replied, "Know, O my cousin, that I fell madly in love of the daughter of my father's brother, fascinated by her, distracted for her, passion-possessed as by a Jinn, wholly unable to let her out of my sight. So I sought her in marriage of her sire, but he refused and married her to a man of the Banu Odhrah, who went in to her and carried her to his abiding-place this last year. When she was thus far removed from me and I was prevented from looking on her, the fiery pangs of passion and excess of love-longing and desire drove me to forsake my clan² and friends and fortune and take up my abode in this desert, where I have grown used to my solitude." I asked, "Where are their dwellings?" and he answered, "They are hard by, on the crest of yonder hill; and every night, at the dead time, when all eyes sleep, she stealth secretly out of the camp, unseen of any one, and I satisfy my desire of her converse and she of mine.³ So I abide thus, solacing myself with her a part of the

¹ More exactly three days and eight hours, after which the guest becomes a friend, and as in the Argentine prairies is expected to do friend's duty. The popular saying is, "The entertainment of a guest is three days; the viaticum (jaizah) is a day and a night, and whatso exceedeth this is alms."

² Arab. "Ashirah." Books tell us there are seven degrees of connection among the Badawin: Sha'ab, tribe or rather race, nation (as the Anazāh) descended from a common ancestor; Kabilah the tribe proper (whence *les Kabyles*); Fasilah (sept), Imarah, Ashirah (all a man's connections); Fakhiz (lit. the thigh, i.e. his blood relations), and Batn (belly) his kith and kin. Practically Kabilah is the tribe, Ashirah the clan, and Bayt the household; while Hayy may be anything between tribe and kith and kin.

³ This is the true platonic love of noble Arabs, the Ishk 'usri.

night, till Allah work out that which is to be wrought; either I shall compass my desire, in spite¹ of the envious, or Allah will determine for me and He is the best of determinators." Now when the youth told me his case, O Commander of the Faithful, I was concerned for him and perplexed by reason of my jealousy for his honour; so I said to him, "O son of my uncle, wilt thou that I point out to thee a plan and suggest to thee a project, whereby (please Allah) thou shalt find perfect welfare and the way of right and successful issue whereby the Almighty shall do away from thee what thou darest?" He replied, "Say on, O my cousin"; and quoth I, "When it is night and the girl cometh, set her on my she-camel which is swift of pace, and mount thou thy steed, whilst I bestride one of these dromedaries. So will we fare on all night and when the morrow morns, we shall have traversed wolds and wastes, and thou wilt have attained thy desire and won the beloved of thy heart. The Almighty's earth is wide, and by Allah, I will back thee with heart and wealth and sword."—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Six Hundred and Ninety-first Night,

She said, It hath reached me, O auspicious King, that when Jamil advised the elopement and night journey, promising his aid as long as he lived, the youth accepted and said, "O cousin, wait till I take counsel with her, for she is quick-witted and prudent and hath insight into affairs." So (continued Jamil) when the night darkened and the hour of her coming arrived, and he awaiting her at the appointed tide, she delayed beyond her usual time; and I saw him go forth the door of the tent, and opening his mouth, inhale the wafts of breeze that blew from her quarter, as if to snuff her perfume, and he repeated these two couplets:—

Breeze of East who bringest me gentle air • From the place of sojourn
where dwells my fair:
O Breeze, of the lover thou bearest sign, • Canst not of her coming
some signal bear?

Then he entered the tent and sat weeping awhile, after which he said to me, "O my cousin, some mischance must have betided the

¹ Arab. "'Alà raghm," a favourite term. It occurs in theology; for instance, when the Shi'ahs are asked the cause of such and such a ritual distinction they will reply, "'Alà raghm 'l-Tasannun": lit. = to spite the Sunnis.

daughter of mine uncle, or some accident must have hindered her from coming to me this night"; presently adding, "But abide where thou art till I bring thee the news." And he took sword and shield and was absent a while of the night, after which he returned, carrying something in hand and called aloud to me. So I hastened to him and he said, "O my cousin, knowest thou what hath happened?" I replied, "No, by Allah!" Quoth he, "Verily, I am distraught concerning my cousin this night; for, as she was coming to me, a lion met her in the way and devoured her, and there remaineth of her but what thou seest." So saying, he threw down what he had in his hand, and behold, it was the damsel's turband and what was left of her bones. Then he wept sore and casting down his bow,¹ took a bag and went forth again saying, "Stir not hence till I return to thee, if it please Almighty Allah." He was absent a while and presently returned, bearing in his hand a lion's head, which he threw on the ground and called for water. So I brought him water, with which he washed the lion's mouth and fell to kissing it and weeping; and he mourned for her exceedingly and recited these couplets:—

Ho thou lion who broughtest thyself to woe, • Thou art slain and
worse sorrows my bosom rend!
Thou hast reft me of fairest companionship • Made her home Earth's
womb till the world shall end.
To Time who hath wrought me such grief, I say, • "Allah grant in her
stead never show a friend!"

Then said he to me, "O cousin, I conjure thee by Allah and the claims of kindred and consanguinity² between us, keep thou my charge. Thou wilt presently see me dead before thee; whereupon do thou wash me and shroud me and these that remain of my cousin's bones in this robe, and bury us both in one grave and write thereon these two couplets:—

On Earth surface we lived in rare ease and joy • By fellowship joined
in one house and home.
But Fate with her changes departed us, • And the shroud conjoins us
in Earth's cold womb.

¹ In the text "Al-Kaus" for which Lane and Payne substitute a shield. The bow had not been mentioned but—*n'imports*, the Arab reader would say. In the text it is left at home because it is a cowardly, far-killing weapon compared with sword and lance. Hence the Spaniard calls and justly calls the knife the "bravest of arms," as it wants a man behind it.

² Arab. "Rahim" or "Rihm" = womb, uterine relations, pity or sympathy, which may here be meant.

Then he wept with sore weeping and, entering the tent, was absent awhile, after which he came forth, groaning and crying out. Then he gave one sob and departed this world. When I saw that he was indeed dead, it was grievous to me, and so sore was my sorrow for him that I had well-nigh followed him for excess of mourning over him. Then I laid him out and did as he had enjoined me, shrouding his cousin's remains with him in one robe, and laying the twain in one grave. I abode by their tomb three days, after which I departed and continued to pay frequent pious visits¹ to the place for two years. This, then, is their story, O Commander of the Faithful! Al-Rashid was pleased with Jamil's story and rewarded him with a robe of honour and a handsome present. And men also tell a tale concerning

THE BADAWI AND HIS WIFE.²

CALIPH MU'AWIYAH was sitting one day in his palace³ at Damascus, in a room whose windows were open on all four sides, that the breeze might enter from every quarter. Now it was a day of excessive heat, with no breeze from the hills stirring, and the middle of the day, when the heat was at its height, and the Caliph saw a man coming along, scorched by the heat of the ground and limping, as he fared on barefoot. Mu'awiyah considered him awhile and said to his courtiers, "Hath Allah (may He be extolled and exalted!) created any miserabler than he who needs must hie abroad at such an hour and in such sultry tide as this?" Quoth one of them, "Haply he seeketh the Commander of the Faithful"; and quoth the Caliph, "By Allah, if he seek me, I will assuredly give to him,

¹ Reciting Fátihahs and so forth, as I have described in the Cemetery of Al-Madinah. Moslems do not pay for prayers to benefit the dead like the majority of Christendom, and, according to Calvinistic Wahnábi-ism, their prayers and blessings are of no avail. But the mourner's heart loathes reason, and he prays for his dead instinctively like the so-termed "Protestant." Amongst the latter, by-the-by, I find four great *Sommilés*, (1) Paul of Tarsus, who protested against the Hebraism of Peter; (2) Mohammed, who protested against the perversions of Christianity; (3) Luther, who protested against Italian rule in Germany, and lastly (4) one (who shall be nameless) that protests against the whole business.

² Lane transfers this to vol. i. 520 (notes to chapt. vii.); and gives a mere abstract as of that preceding.

³ We learn from Ibn Batutah that it stood South of the Great Mosque and afterwards became the Coppersmith's Bazar. The site was known as Al-Khazrá (the Green) and the building was destroyed by the Abbasides. See Defrémery and Sanguinetti, i. 206.

and if he be wronged, I will certainly succour him. Ho, boy ! stand at the door, and if yonder wild Arab seek to come in to me, forbid him not therefrom." So the page went out, and presently the Arab came up to him and he said, "What dost thou want?" Answered the other, "I want the Commander of the Faithful"; and the page said, "Enter." So he entered and saluted the Caliph,—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Six Hundred and Ninety-second Night,

She said, It hath reached me, O auspicious King, that when the page allowed him to enter, the Badawi saluted the Caliph, who said to him, "Who art thou?" Replied the Arab, "I am a man of the Banú Tamím.¹" "And what bringeth thee here at this season?" asked Mu'awiyah; and the Arab answered, "I come to thee, complaining and thy protection imploring." "Against whom?" "Against Marwan bin al-Hakam,² thy deputy," replied he, and began reciting:—

Mu'awiyah,³ thou gen'rous lord, and best of men that be; • And oh,
thou lord of learning, grace and fair humanity.
Thence-wards I come because my way of life is strait to me: • O help!
and let me not despair thine equity to see.
Deign thou redress the wrong that dealt the tyrant whim of him • Who
better had my life destroyed than made such wrong to free.
He robbed me of my wife Su'ad and proved him worst of foes, •
Stealing mine honour 'mid my folk with foul iniquity;
And went about to take my life before th' appointed day • Hath
dawned, which Allah made my lot by destiny's decree.

Now when Mu'awiyah heard him recite these verses, with the fire flashing from his mouth, he said to him, "Well come and fair

¹ This great tribe or rather nation has been noticed before (vol. ii. night lxvi. The name means "Strong," and derives from one Tamim bin Murr of the race of Adnan, nat. circ. A.D. 121. They hold the North-Eastern uplands of Najd, comprising the great desert Al-Dahná and extend to Al-Bahrayn. They are split up into a multitude of clans and septs; and they can boast of producing two famous sectarians. One was Abdullah bin Suffár, head of the Suffriyah; and the other Abdullah bin Ibáz (Ibadh) whence the Ibáziyah heretics of Oman who long included her princes. Mr. Palgrave wrongly writes Abadeeyah and Biadeeyah, and my "Bayázi" was an Arab vulgarism used by the Zanzibarians. Dr. Badger rightly prefers Ibáziyah, which he writes Ibádhayah (Hist. of the Imams, etc.).

² Governor of Al-Madinah under Mu'awiyah and afterwards (A.H. 64-65 =683-4) fourth Ommyade Al-Siyúti (p. 216) will not account him amongst the princes of the Faithful, holding him a rebel against Al-Zubayr. Ockley makes Ibn al-Zubayr ninth and Marwán tenth Caliph.

³ The address, without the vocative particle, is more emphatic; and the P. N. Mu'awiyah seems to court the omission.

welcome, O brother of the Arabs! Tell me thy tale and acquaint me with thy case." Replied the Arab, "O Commander of the Faithful, I had a wife whom I loved passing dear with love none came near; and she was the coolth of mine eyes and the joy of my heart; and I had a herd of camels, whose produce enabled me to maintain my condition; but there came upon us a bad year which killed off hoof and horn and left me naught. When what was in my hand failed me and wealth fell from me and I lapsed into evil case, I at once became abject and a burden to those who erewhile wished to visit me; and when her father knew it, he took her from me and abjured me and drove me forth without ruth. So I repaired to thy deputy, Marwan bin al-Hakam, and asked his aid. He summoned her sire and questioned him of my case, when he denied any knowledge of me. Quoth I, "Allah assain the Emir! An it please him to send for the woman and question her of her father's saying, the truth will appear." So he sent for her and brought her; but no sooner had he set eyes on her than he fell in love with her; so, becoming my rival, he denied me succour and was wroth with me, and sent me to prison, where I became as I had fallen from heaven and the wind had cast me down in a far land. Then said Marwan to her father, "Wilt thou give her to me to wife, on a present settlement of a thousand dinars and a contingent dowry of ten thousand dirhams,¹ and I will engage to free her from yonder wild Arab!" Her father was seduced by the bribe and agreed to the bargain; whereupon Marwan sent for me and looking at me like an angry lion, said to me, "O Arab, divorce Su'ad." I replied, "I will not put her away"; but he set on me a company of his servants, who tortured me with all manner of tortures, till I found no help for it but to divorce her. I did so and he sent me back to prison, where I abode till the days of her purification were accomplished, when he married her and let me go. So now I come hither in thee hoping and thy succour imploring, and myself on thy protection throwing." And he spoke these couplets:—

- | | |
|--------------------------------|----------------------------------|
| Within my heart is fire | • Which ever flameth higher; |
| Within my frame are pains | • For skill of leach too dire. |
| Live coals in vitals burn | • And sparks from coal up spire: |
| Tears flood mine eyes and down | • Coursing my cheek ne'er tire: |
| Only God's aid and thine | • I crave for my desire! |

¹ This may also mean that the £500 were the woman's "mahr," or marriage-dowry, and the £250 a present to buy the father's consent.

Then he was convulsed,¹ and his teeth chattered and he fell down in a fit, squirming like a scotched snake. When Mu'awiyah heard his story and his verse, he said, "Marwan bin al-Hakam hath transgressed against the laws of the Faith and hath violated the Harim of True Believers!"—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Six Hundred and Ninety-third Night,

She continued, It hath reached me, O auspicious King, that when the Caliph Mu'awiyah heard the wild Arab's words, he said, "The son of Al-Hakam hath indeed transgressed against the laws of the Faith and hath violated the Harim of True Believers!" presently adding, "O Arab, thou comest to me with a story, the like whereof I never heard!" Then he called for ink-case and paper and wrote to Marwan as follows:—Verily it hath reached me that thou transgressest the laws of the Faith with regard to thy lieges. Now it behoveth the Wali who governeth the folk to keep his eyes from their lusts and stay his flesh from its delights. And after he wrote many words, which (quoth he who told me the tale) I omit, for brevity's sake, and amongst them these couplets:—

Thou wast invested (woe to thee!) with rule for thee unfit; • Crave
thou of Allah pardon for thy foul adultery.
Th' unhappy youth to us is come complaining 'mid his groans • And
asks redress for parting-grief and saddened me through thee.
An oath have I to Allah sworn shall never be forsworn; • Nay, for
I'll do what Faith and Creed command me to decree.
An thou dare cross me in whate'er to thee I now indite • I of thy flesh
assuredly will make the vulture free.
Divorce Su'ad, equip her well, and in the hottest haste • With Al-
Kumayt and Zibán's son, hight Nasr, send to me.

Then he folded the letter and sealing it with his seal, delivered it to Al-Kumayt² and Nasr bin Zibán (whom he was wont to employ on weighty matters, because of their trustiness) who took the missive and carried it to Al-Madinah, where they went in to

¹ Quite true to nature. See an account of the quasi-epileptic fits to which Syrians are subject, and by them called Al-Wahtah, in "The Inner Life of Syria," i. 233.

² Arab. "Wayba-k" here equivalent to Wayla-k. M. C. Barbier de Meynard renders the first "mon ami" and the second "misérable."

³ This is an instance when the article (Al) is correctly used with one proper name and not with another. Al-Kumayt (P. N. of poet) lit. means a bay horse with black points; Nasr is victory.

Marwan and saluting him delivered to him the writ and told him how the case stood. He read the letter and fell a-weeping ; but he went in to Su'ad (as 'twas not in his power to refuse obedience to the Caliph) and, acquainting her with the case, divorced her in the presence of Al-Kumayt and Nasr ; after which he equipped her and delivered her to them, together with a letter to the Caliph, wherein he versified as follows :—

Hurry not, Prince of Faithful men ! with best of grace thy vow • I will
accomplish as 'twas vowed and with the gladdest gree.

I sinned not adulterous sin when loved her I, then how • Canst charge
me with advowtrous deed or any villainy ?

Soon comes to thee that splendid sun which hath no living peer • On
earth, nor aught in mortal men or Jinns her like shalt see.

This he sealed with his own signet and gave to the messengers who returned with Su'ad to Damascus and delivered to Mu'awiyah the letter, and when he had read it he cried, " Verily, he hath obeyed handsomely, but he exceedeth in his praise of the woman." Then he called for her and saw beauty such as he had never seen, for comeliness and loveliness, stature and symmetrical grace ; moreover, he talked with her and found her fluent of speech and choice in words. Quoth he, " Bring me the Arab." So they fetched the man, who came, sore disordered for shifts and changes of fortune, and Mu'awiyah said to him, " O Arab, an thou wilt freely give her up to me, I will bestow upon thee in her stead three slave girls, high-bosomed maids like moons, with each a thousand dinars ; and I will assign thee on the Treasury such an annual sum as shall content thee and enrich thee." When the Arab heard this, he groaned one groan and swooned away, so that Mu'awiyah thought he was dead ; and, as soon as he revived, the Caliph said to him, " What aileth thee ?" The Arab answered, " With heavy heart and in sore need have I appealed to thee from the injustice of Marwan bin al-Hakam, but to whom shall I appeal from thine injustice ?" And he versified in these couplets :—

Make me not (Allah save the Caliph !) one of the betrayed • Who from
the fiery sands to fire must sue for help and aid :

Deign thou restore Su'ad to this afflicted heart distraught, • Which
every morn and eve by sorest sorrow is waylaid :

Loose thou my bonds and grudge me not and give her back to me ; •
And if thou do so ne'er thou shalt for lack of thanks upbraid !

Then said he, " By Allah, O Commander of the Faithful, wert thou to give me all the riches contained in the Caliphate, yet would I not take them without Su'ad." And he recited this couplet :—

I love Su'ād and unto all but hers my love is dead, • Each morn I feel
her love to me is drink and daily bread.

Quoth the Caliph, "Thou confessest to having divorced her and Marwan owned the like; so now we will give her free choice. An she choose other than thee, we will marry her to him, and if she choose thee, we will restore her to thee." Replied the Arab, "Do so." So Mu'awiyah said to her, "What sayest thou, O Su'ād? Which dost thou choose; the Commander of the Faithful, with his honour and glory and dominion and palaces and treasures and all else thou seest at his command, or Marwan bin al-Hakam with his violence and tyranny, or this Arab, with his hunger and poverty?" So she improvised these couplets:—

This one, whom hunger plagues, and rags enfold, • Dearer than tribe
and kith and kin I hold;
Than crownèd head, or deputy Marwán, • Or all who boast of silver
coins and gold.

Then said she, "By Allah, O Commander of the Faithful, I will not forsake him for the shifts of Fortune or the perfidies of Fate, there being between us old companionship we may not forget, and love beyond stay and let; and indeed 'tis but just that I bear with him in his adversity, even as I shared with him in prosperity." The Caliph marvelled at her wit and love and constancy, and, ordering her ten thousand dirhams, delivered her to the Arab, who took his wife and went away.¹ And they likewise tell a tale of

THE LOVERS OF BASSORAH.

THE Caliph Harun al-Rashid was sleepless one night; so he sent for Al-Asma'i and Husayn al-Khali'a² and said to them, "Tell me a story you twain, and do thou begin, O Husayn." He said, "'Tis well, O Commander of the Faithful": and thus began:—

¹ This anecdote, which reads like truth, is ample set off for a cart-load of abuse of women. But even the Hindus, determined misogynists in books, sometimes relent. Says the Katha Sarit Sagara: "So you see, King, honourable matrons are devoted to their husbands, and it is not the case that all women are always bad" (ii. 624). Let me hope that after all this Mistress Su'ād did not lead her husband a hardish life.

² Al-Khali'a has been explained in vol. i. night xx²; the translation of Al-Mas'udi (vi. 10) renders it "scélérat." Abū Ali al-Husayn the Wag was a Bassorite and a worthy companion of Abu Nowas the Debauchee; but he adorned the court of Al-Amin the son, not of Al-Rashid the father.

Some years ago I dropped down stream to Bassorah, to present to Mohammed bin Sulayman al-Rabí'í¹ a Kasidah or elegy I had composed in his praise; and he accepted it and bade me abide with him. One day I went out to Al-Mírbad,² by way of Al-Muháliyah³; and being oppressed by the excessive heat, went up to a great door to ask for drink, when I was suddenly aware of a damsel, as she were a branch swaying, with eyes languishing, eyebrows arched and finely-pencilled and smooth cheeks rounded, clad in a shift the colour of a pomegranate-flower, and a mantilla of Sana'á⁴ work; but the perfect whiteness of her body overcame the redness of her shift, through which glittered two breasts like twin granadoes, and a waist as it were a roll of fine Coptic linen, with creases like scrolls of pure white paper stuffed with musk.⁵ Moreover, O Prince of True Believers, round her neck was slung an amulet of red gold that fell down between her breasts, and on the plain of her forehead were brow-locks like jet.⁶ Her eyebrows joined and her eyes were like lakes; she had an aquiline nose and thereunder shell-like lips showing teeth like pearls. Pleasantness prevailed in every part of her; but she seemed dejected, disturbed, distracted, and in the vestibule came and-went, walking upon the hearts of her lovers, whilst her legs⁷ made mute the voices of their ankle-rings; and indeed she was as saith the poet:—

Each portion of her charms we see • Seems of the whole a simile.

I was overawed by her, O Commander of the Faithful, and drew near her to greet her, and behold, the house and vestibule and highways breathed fragrant with musk. So I saluted her, and she returned my salam with a voice dejected and heart depressed and with the ardour of passion consumed. Then said I to her, "O my lady, I am an old man and a stranger and sore troubled by thirst. Wilt thou order me a draught of water, and win reward in

1 Governor of Bassorah, but not in Al-Husayn's day

2 The famous market-place where poems were recited: mentioned by Al-Hariri.

3 A quarter of Bassorah.

4 Capital of Al-Yaman, and then famed for its leather and other work (night ccclxiii.).

5 The creases in the stomach like the large navel are always insisted upon. Says the Kathá (ii 525), "And he looked on that torrent river of the clxiv of beauty, adorned with a waist made charming by those wave-like wrinkles," etc.

6 Arab. Sabaj (not Sabah, as the Mac. Edit. misprints it): I am not sure of its meaning.

7 A truly Arab conceit, suggesting—

The mind, the music breathing from her face;
her calves moved rhythmically, suggesting the movement and consequent sound of a musical instrument.

heaven?" She cried, "O Shaykh, away from me! I am distracted from all thought of meat and drink."—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Six Hundred and Ninety-fourth Night,

She pursued, It hath reached me, O auspicious King, that the damsel said, "O Shaykh, I am distracted from all thought of meat and drink." Quoth I (continued Husayn), "By what ailment, O my lady?" and quoth she, "I love one who dealeth not justly by me and I desire one who of me will none. Wherefore I am afflicted with the wakefulness of those who wake star-gazing." I asked, "O my lady, is there on the wide expanse of earth one to whom thou hast a mind and who to thee hath no mind?" Answered she, "Yes; and this for the perfection of beauty and loveliness and goodness wherewith he is endowed." "And why standest thou in this porch?" enquired I. "This is his road," replied she, "and the hour of his passing by." I said, "O my lady, have ye ever forgathered and had such commerce and converse as might cause this passion?" At this she heaved a deep sigh; the tears rained down her cheeks, as they were dew falling upon roses, and she versified with these couplets:—

We were like willow-boughs in garden shining • And scented joys in
happiest life combining;
Whenas one bough from other self would rend • And oh! thou seest
this for that repining!

Quoth I, "O maid, and what betideth thee of thy love for this man?" and quoth she, "I see the sun upon the walls of his folk and I think the sun is he: or haply I catch sight of him unexpectedly and am confounded and the blood and the life fly my body, and I abide in unreasoning plight a week or e'en a se'nnight." Said I, "Excuse me, for I also have suffered that which is upon thee of love-longing and distraction of soul and wasting of frame and loss of strength; and I see in thee pallor of complexion and emaciation, such as testify of the fever-fits of desire. But how shouldst thou be unsmitten of passion and thou a sojourner in the land of Bassorah?" Said she, "By Allah, before I fell in love of this youth, I was perfect in beauty and loveliness and amorous grace, which ravished all the Princes of Bassorah, till he fell in love with me." I asked, "O maid, and who parted you?" and she answered, "The vicissitudes of fortune, but the manner of our

separation was strange ; and 'twas on this wise. One New Year's day I had invited the damsels of Bassorah, and amongst them a girl belonging to Sirán, who had bought her out of Oman for four-score thousand dirhams. She loved me and loved me to madness, and when she entered she threw herself upon me and well-nigh tore me in pieces with bites and pinches.¹ Then we withdrew apart to drink wine at our ease till our meat was ready² and our delight was complete, and she toyed with me and I with her. At this moment he came in unobserved and seeing me thus, was wroth at the sight and made off, as the Arab filly hearing the tinkle of her bridle.—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Six Hundred and Ninety-fifth Night,

She resumed, It hath reached me, O auspicious King, that the maiden said to Husayn al-Khali'a, "When my lover saw me playing, as I described to thee, with Siran's girl, he went forth in anger. And 'tis now, O Shaykh, three years ago, and since then I have never ceased to excuse myself to him and coax him and crave his indulgence, but he will neither cast a look at me from the corner of his eye, nor write me a word nor speak to me by messenger nor hear from me aught." Quoth I, "Harkye maid, is he an Arab or an Ajam?" and quoth she, "Out on thee! He is of the Princes of Bassorah." "Is he old or young?" asked I; and she looked at me laughingly and answered, "Thou art certainly a simpleton! He is like the moon on the night of its full, smooth-cheeked and beardless, nor is there any defect in him except his aversion to me." Then I put the question, "What is his name?" and she replied, "What wilt thou do with him?" I rejoined, "I will do my best to come at him, that I may bring about reunion between you." Said she, "I will tell thee on condition that thou carry him a note"; and I said, "I have no objection to that." Then quoth

¹ The *morosa voluptas* of the Catholic divines.

² We drink (or drank) after dinner; Easterns before the meal, and half-Easterns (like the Russians) before and after. We talk of liquor being unwholesome on an empty stomach; but the truth is that all is purely habit. And as the Russian accompanies his Vodki with caviare, etc., so the Oriental drinks his Raki or Mahayá (Ma al-hayát—aqua vitæ) alternately with a Salátah, for whose composition see Pilgrimage, i. 198. The Eastern practice has its advantages: it awakens the appetite, stimulates digestion and, what Easterns greatly regard, it is economical; half a bottle doing the work of a whole. Bhang and Kusumbá (opium dissolved and strained through a pledget of cotton) are always drunk before dinner, and thus the "jolly" time is the preprandial, not the postprandial.

she, "His name is Zamrah bin al-Mughayrah, bight Abū al-Sakhá,¹ and his palace is in the Mirbad." Therewith she called to those within for ink-case and paper and tucking up² her sleeves, showed two wrists like broad rings of silver. She then wrote after the Basmalah as follows, "My lord, the omission of blessings³ at the head of this my letter shows mine insufficiency, and know that had my prayer been answered, thou hadst never left me; for how often have I prayed that thou shouldest not leave me, and yet thou didst leave me! Were it not that distress with me exceedeth the bounds of restraint, that which thy servant hath forced herself to do in writing this writ were an aidance to her, despite her despair of thee, because of her knowledge of thee that thou wilt fail to answer. Do thou fulfil her desire, my lord, of a sight of thee from the porch, as thou passest in the street, wherewith thou wilt quicken the dead soul in her. Or, far better for her still than this, do thou write her a letter with thine own hand (Allah endow it with all excellence!) and appoint it in requital of the intimacy that was between us in the nights of time past, whereof thou must preserve the memory. My lord, was I not to thee a lover sick with passion? An thou answer my prayer, I will give to thee thanks and to Allah praise; and so—The Peace!" Then she gave me the letter and I went away. Next morning I repaired to the door of the Viceroy Mohammed bin Sulayman, where I found an assembly of the notables of Bassorah, and amongst them a youth who adorned the gathering and surpassed in beauty and brightness all who were there; and indeed the Emir Mohammed set him above himself. I asked who he was and behold, it was Zamrah himself: so I said in my mind, "Verily, there hath befallen yonder unhappy one that which hath befallen her⁴!" Then I betook myself to the Mirbad and stood waiting at the door of his house, till he came riding up in state, when I accosted him and invoking more than usual blessings on him, handed him the missive. When he read it and understood it he said to me, "O Shaykh, we have taken other in her stead. Say me, wilt thou see the substitute?" I answered, "Yes." Whereupon he called out a woman's name and there came forth a damsel who shamed the two greater lights; swelling-breasted, walking the gait of one who hasteneth without

1 "Abu al-Sakhá" (pronounced Abussakhá) = Father of munificence.

2 Arab. "Shammara," also used for gathering up the gown, so as to run the faster.

3 i.e. blessing the Prophet and all True Believers (herself included).

4 The style of this letter is that of a public scribe in a Cairo market-place thirty years ago.

5 i.e. she could not help falling in love with this beauty man.

fear, to whom he gave the note, saying, "Do thou answer it." When she read it, she turned pale at the contents and said to me, "O old man, crave pardon of Allah for this that thou hast brought." So I went out, O Commander of the Faithful, dragging my feet and returning to her asked leave to enter. When she saw me she asked, "What is behind thee?" and I answered, "Evil and despair." Quoth she, "Have thou no concern of him. Where are Allah and His power¹?" Then she ordered me five hundred dinars and I took them and went away. Some days after, I passed by the place and saw there horsemen and footmen. So I went in and lo! these were the companions of Zamrah, who were begging her to return to him; but she said, "No, by Allah, I will not look him in the face!" And she prostrated herself in gratitude to Allah and exultation over Zamrah's defeat. Then I drew near her, and she pulled out to me a letter, wherein was written, after the Bismillah, "My lady, but for my forbearance towards thee (whose life Allah lengthen!) I would relate somewhat of what betideth from thee and set out my excuse, in that thou transgressedst against me, whenas thou wast manifestly a sinner against thyself and myself in breach of vows and lack of constancy and preference of another over us; for, by Allah, on Whom we call for help against that which was of thy free-will, thou didst transgress against the love of me; and so—The Peace!" Then she showed me the presents and rarities he had sent her, which were of the value of thirty thousand dinars. I saw her again after this, and Zamrah had married her. Quoth Al-Rashid, "Had not Zamrah been beforehand with us, I should certainly have had her for myself.²" And men tell the tale of

1 "Kudrat," used somewhat in the sense of our vague "Providence." The sentence means, leave Omnipotence to manage him. Mr. Redhouse, who forces a likeness between Moslem and Christian theology, tell us that "Qader is unjustly translated by Fate and Destiny, an old pagan idea abhorrent to Al-Islam, which reposes on God's providence." He makes *Kazá* and *Kismet* quasi synonyms of "Qazá" and "Qader," the former signifying God's decree, the latter our allotted portion; and he would render both by dispensation. Of course it is convenient to forget the Guarded Tablet of the learned and the Night of Power and skull-lectures of the vulgar. The eminent Turkish scholar would also translate *Salát* by worship (*du'á* being prayer) because it signifies a simple act of adoration without entreaty. If he will read the Opener of the Koran, recited in every set of prayers, he will find an especial request to be "led to the path which is straight." These vagaries are seriously adopted by Mr. E. J. W. Gibb in his *Ottoman Poems* (p. 245, etc.). London: Trübner and Co., 1882; and they deserve, I think, reprehension, because they serve only to mislead; and the high authority of the source whence they come necessarily recommends them to many.

2 The reader will have noticed the likeness of this tale to that of *Ibn Mansúr* and the *Lady Budúr* (night cccxxvii. *et seq.*). For this reason Lane leaves it untranslated (iii. 252).

ISHAK OF MOSUL AND HIS MISTRESS AND THE DEVIL.¹

Quoth Ishak bin Ibrahim al-Mausili:—I was in my house one night in the winter-time, when the clouds had disspread themselves and the rains poured down in torrents, as from the mouths of water-skins, and the folk forbore to come and go about the ways for that which was therein of rain and slough. Now I was straitened in breast because none of my brethren came to me nor could I go to them, by reason of the mud and mire; so I said to my servant, "Bring me wherewithal I may divert myself." Accordingly, he brought me meat and drink, but I had no heart to eat, without someone to keep me company, and I ceased not to look out of window and watch the ways till nightfall, when I bethought myself of a damsel belonging to one of the sons of Al-Mahdi,² whom I loved and who was skilled in singing and playing upon instruments of music, and said to myself, "Were she here with us to-night, my joy would be complete and my night would be abridged of the melancholy and restlessness which are upon me." At this moment one knocked at the door, saying, "Shall a beloved enter in who standeth at the door?" Quoth I to myself, "Meseems the plant of my desire hath fruited." So I went to the door and found my mistress, with a long green skirt³ wrapped about her and a kerchief of brocade on her head, to fend her from the rain. She was covered with mud to her knees and all that was upon her was drenched with water from gargoyles⁴ and house-spouts; in short, she was in sorry plight. So I said to her, "O my mistress, what bringeth thee hither through all this mud?" Replied she, "Thy

¹ Lane also omits this tale (iii. 252). See night dclxxxvii. *et seq.*, for a variant of the story.

² Third Abbaside, A.H. 158-169 (= 775-785), and father of Harun al-Rashid. He is known chiefly for his eccentricities, such as cutting the throats of all his carrier-pigeons, making a man dine off marrow and sugar, and having snow sent to him at Meccah, a distance of 700 miles.

³ Arab. Mirt; the dictionaries give a short shift, cloak or breeches of wool or coarse silk.

⁴ Arab. "Mayázib" plur. of the Pers. Mizáb (orig. Miz-i-áb = channel of water) a spout for roof-rain. That which drains the Ka'abah on the N. W. side is called Mizáb al-Rahmah (Gargoyle of Mercy) and pilgrims stand under it for a douche of holy water. It is supposed to be of gold, but really of silver gold-plated, and is described by Burckhardt and myself (Pilgrimage, iii. 164). The length is 4 feet 10 in.; width 9 in.; height of sides 8 in.; and slope at mouth 1 foot 6 in. long.

messenger came and set forth to me that which was with thee of love and longing, so that I could not choose but yield and hasten to thee." I marvelled at this,—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Six Hundred and Ninety-sixth Night,

She said, It hath reached me, O auspicious King, that when the damsel came and knocked at Ishak's door, he went forth to her and cried, "O my lady, what bringeth thee hither through all this mud?" and she replied, "Thy messenger came and set forth to me that which was with thee of love and longing, so that I could not choose but yield and hasten to thee." I marvelled at this, but did not like to tell her that I had sent no messenger; wherefore I said, "Praised be Allah for that He hath brought us together, after all I have suffered by the mortification of patience! Verily, hadst thou delayed an hour longer, I must have run to thee, because of my much love for thee and longing for thy presence." Then I called to my boy for water, that I might better her plight, and he brought a kettle full of hot water such as she wanted. I bade pour it over her feet, whilst I set to work to wash them myself; after which I called for one of my richest dresses and clad her therein after she had doffed the muddy clothes. Then, as soon as we were comfortably seated, I would have called for food, but she refused and I said to her, "Art thou for wine?" and she replied, "Yes." So I fetched cups and she asked me, "Who shall sing?" "I, O my princess!" "I care not for that!" "One of my damsels?" "I have no mind to that either!" "Then sing thyself." "Not I!" "Who then shall sing for thee?" I enquired, and she rejoined, "Go out and seek some one to sing for me." So I went out, in obedience to her, though I despaired of finding any one in such weather and fared on till I came to the main street, where I suddenly saw a blind man striking the earth with his staff and saying, "May Allah not requite with weal those with whom I was! When I sang they listened not, and when I was silent they made light of me." So I said to him, "Art thou a singer?" and he replied, "Yes." Quoth I, "Wilt thou finish thy night with us and cheer us with thy company?" and quoth he, "If it be thy will, take my hand." So I took his hand and leading him to my house, said to the damsel, "O my mistress, I have brought a blind singer, with whom we may take our

pleasure and he will not see us." She said, "Bring him to me." So I brought him in and invited him to eat. He ate but a very little and washed his hands, after which I brought him wine and he drank three cupsful. Then he said to me, "Who art thou?" and I replied, "I am Ishak bin Ibrahim al-Mausili." Quoth he, "I have heard of thee and now I rejoice in thy company"; and I, "O my lord, I am glad in thy gladness." He said, "O Ishak, sing to me." So I took the lute, by way of jest, and cried, "I hear and I obey." When I had made an end of my song he said to me, "O Ishak, thou comest nigh to be a singer!" His words belittled me in mine own eyes, and I threw the lute from my hand; whereupon he said, "Hast thou not with thee some one who is skilled in singing?" Quoth I, "I have a damsel with me"; and quoth he, "Bid her sing." I asked him, "Wilt thou sing, when thou hast had enough of her singing?" and he answered, "Yes." So she sang and he said, "Nay, thou hast shown no art." Whereupon she flung the lute from her hand in wrath and cried, "We have done our best: if thou have aught, favour us with it by way of an alms." Quoth he, "Bring me a lute hand hath not touched." So I bade the servant bring him a new lute, and he tuned it and preluding in a mode I knew not, began to sing, improvising these couplets:—

Clove through the shades and came to me in night so dark and sore •
 The lover weeting of herself 'twas trysting-tide once more:
 Naught startled us but her salâm and first of words she said, • "May a
 belovèd enter in who standeth at the door!"

When the girl heard this she looked at me askance and said, "What secret was between us could not thy breast hold for one hour, but thou must discover it to this man?" However, I swore to her that I had not told him and excused myself to her and fell to kissing her hands and tickling her and biting her cheeks, till she laughed and, turning to the blind man, said to him, "Sing, O my lord!" So he took the lute and sang these two couplets:—

Ah, often have I sought the fair; how often lief and fain • My palming
 felt the finger ends that bear the varied stain!
 And tickled pouting breasts that stand firm as pomegranates twain •
 And bit the apple of her cheek kissed o'er and o'er again.

So I said to her, "O my princess, who can have told him what we were about?" Replied she, "True," and we moved away from him. Presently quoth he, "I must make water"; and quoth I, "O boy, take the candle and go before him." Then he

went out and tarried a long while. So we went in search of him, but could not find him; and behold, the doors were locked and the keys in the closet, and we knew not whether to heaven he had flown or into earth had sunk. Wherefore I knew that he was Iblis and that he had done me pimp's duty, and I returned, recalling to myself the words of Abu Nowas in these couplets:—

I marvel in Iblis such pride to see • Beside his low intent and villeiny:
He sinned to Adam who to bow refused, • Yet pimps for all of Adam's
progeny.

And they tell a tale concerning

THE LOVERS OF AL-MADINAH.

QUOTH Ibrahim the father of Ishak¹:—I was ever a devoted friend to the Barmecide family. And it so happened to me one day, as I sat at home quite alone, a knock was heard at the door; so my servant went out and returned, saying, "A comely youth is at the door, asking admission." I bade admit him and there came in to me a young man, on whom were signs of sickness, and he said, "I have long wished to meet thee, for I have need of thine aid." What is it thou requirest?" asked I. Whereupon he pulled out three hundred dinars, and laying them before me, said, "I beseech thee to accept these and compose me an air to two couplets I have made." Said I, "Repeat them to me";—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Six Hundred and Ninety-seventh Night,

She continued, It hath reached me, O auspicious King, that when the youth came in to Ibrahim and placed the gold in his hands, saying, "Prithee accept it and compose me an air to two couplets," he replied, "Recite them to me," whereupon he recited:—

By Allah, g'ance of mine! thou hast opprest • My heart, so quench the
fire that burns my breast.

E'aines me the world because in him² I live • Yet cannot see him till in
shroud I rest.

¹ The Mac. and Bul. Edits. have by mistake "Son of Ishak." Lane has "Is-hak the son of Ibrahim," following Trebutien (iii. 483) but suggests in a note the right reading as above.

² Again masculine for feminine.

Accordingly, quoth Ibrahim, I set the verses to an air plaintive as a dirge and sang it to him; whereupon he swooned away and I thought that he was dead. However, after a while, he came to himself, and said to me, "Repeat the air." But I conjured him by Allah to excuse me, saying, "I fear lest thou die." "Would Heaven it were so!" replied he, and ceased not humbly to importune me till I had pity on him and repeated it; whereupon he cried out with a grievous cry and fell into a fit worse than before and I doubted not but that he was dead; but I sprinkled rose-water on him till he revived and sat up. I praised Allah for his recovery and, laying the ducats before him, said, "Take thy money and depart from me." Quoth he, "I have no need of the money, and thou shalt have the like of it if thou wilt repeat the air." My breast broadened at the mention of the money and I said, "I will repeat it, but on three conditions: the first, that thou tarry with me and eat of my victual, till thou regain strength; the second, that thou drink wine enough to hearten thy heart; and the third, that thou tell me thy tale." He agreed to this and ate and drank; after which he said:—"I am of the citizens of Al-Madinah, and I went forth one day a-pleasuring with my friends; and, following the road to Al-Akik,¹ saw a company of girls and amongst them a damsel as she were a branch pearled with dew, with eyes whose sidelong glances were never withdrawn till they had stolen away his soul who looked on them. The maidens rested in the shade till the end of the day, when they went away, leaving in my heart wounds slow to heal. I returned next morning to scent out news of her, but found none who could tell me of her; so I sought her in the streets and markets, but could come on no trace of her; wherefore I fell ill of grief and told my case to one of my kinsmen, who said to me, No harm shall befall thee: the days of spring are not yet passed and the skies show sign of rain,² whereupon she will go forth, and I will go out with thee, and

¹ There are two of this name. The Upper Al-Akik contains the whole site of Al-Madinah; the Lower is on the Meccan road about four miles S.W. of the city. The Prophet called it "blessed" because ordered by an angel to pray therein. The poets have said pretty things about it, *e.g.*,—

O friend, this is the vale Akik; here stand and strive in thought:

If not a very lover, strive to be by love distraught!

for whose esoteric meaning see *Pilgrimage*, ii. 24. I passed through Al-Akik in July when it was dry as summer dust, and its "beautiful trees" were mere vegetable mummies.

² Those who live in the wet climates of the Northern temperates can hardly understand the delight of a shower in rainless lands, like Arabia and Nubia. In Sind we used to strip and stand in the downfall and raise faces sky-wards to get the full benefit of the douche. In Southern Persia food is

do thou thy will. His words comforted my heart and I waited till Al-Akik ran with water, when I went forth with my friends and kinsmen and sat in the very same place where I first saw her. We had not been seated long before up came the women, like horses running for a wager; and I whispered to a girl of my kindred, "Say to yonder damsel,—Quoth this man to thee, He did well who spoke this couplet:—

She shot my heart with shaft, then turned on heel • And flying dealt
fresh wound and scarring wheel."

So she went to her and repeated my words, to which she replied, saying, "Tell him that he said well who answered in this couplet:—

The like of whatso feelest thou we feel; • Patience! perchance swift
cure our hearts shall heal."

I refrained from further speech for fear of scandal and rose to go away. She rose at my rising, and I followed and she looked back at me, till she saw I had noted her abode. Then she began to come to me and I to go to her, so that we forgathered and met often, till the case was noised abroad and grew notorious and her sire came to know of it. However, I ceased not to meet her most assiduously and complained of my condition to my father, who assembled our kindred and repaired to ask her in marriage for me, of her sire, who cried, "Had this been proposed to me before he gave her a bad name by his assignations, I would have consented; but now the thing is notorious and I am loath to verify the saying of the folk." Then (continued Ibrahim) I repeated the air to him and he went away, after having acquainted me with his abode, and we became friends. Now I was devoted to the Barmecides; so next time Ja'afar bin Yahya sat to give audience, I attended, as was my wont, and sang to him the young man's verses. They pleased him and he drank some cups of wine and said, "Fie upon thee! whose song is this?" So I told him the young man's tale and he bade me ride over to him and give him assurances of the winning of his wish. Accordingly, I fetched him to Ja'afar, who asked him to repeat his story. He did so and Ja'afar said, "Thou art now under my protection: trust me to marry thee to her." So his heart was comforted

hastily cooked at such times, wine strained, Kaliums made ready and horses saddled for a ride to the nearest gardens and a happy drinking-bout under the cypresses. If a man refused, his friends would say of him, "See how he turns his back upon the blessing of Allah!" (like an ass which presents its tail to the catcher).

and he abode with us. When the morning morrowed Ja'afar mounted and went in to Al-Rashid, to whom he related the story. The Caliph was pleased with it and sending for the young man and myself, commanded me to repeat the air and drank thereto. Then he wrote to the Governor of Al-Hijaz, bidding him despatch the girl's father and his household in honourable fashion to his presence, and spare no expense for their outfit. So, in a little while, they came and the Caliph, sending for the man, commanded him to marry his daughter to her lover; after which he gave him an hundred thousand dinars, and the father went back to his folk. As for the young man, he abode one of Ja'afar's cup-companions till there happened what happened¹; whereupon he returned with his household to Al-Madinah; may Almighty Allah have mercy upon their souls one and all! And they also tell, O auspicious King, a tale of

AL-MALIK AL-NASIR AND HIS WAZIR.

THERE was given to Abú Ámir bin Marwán,² a boy of the Christians, than whom never fell eyes on a handsomer. Al-Nasir the conquering Soldan saw him and said to Abu Amir, who was his Wazir, "Whence cometh this boy?" Replied he, "From Allah"; whereupon the other, "Wilt thou terrify us with stars and make us prisoner with moons?" Abu Amir excused himself to him and preparing a present, sent it to him with the boy, to whom he said, "Be thou part of the gift; were it not of necessity, my soul had not consented to give thee away." And he wrote with him these two couplets:—

My lord, this full moon takes in Heaven of thee new birth; • Nor can
deny we Heaven excelleth humble earth:
Thee with my soul I please and—oh! the pleasant case! • No man e'er
saw I who to give his soul prefer'th.

The thing pleased Al-Nasir and he requited him with much treasure and the Minister became high in favour with him. After this, there was presented to the Wazir a slave girl, one of the

¹ *i.e.*, the destruction of the Barmecides.

² He was Wazir to the Great "Saladin" (Saláh al-Din = one conforming with the Faith): see night cccxlii, where Saladin is also entitled Al-Malik al-Nasir = the Conquering King. He was a Kurd, and one of the noblest of men. He lies in the Great Amawi Mosque of Damascus, and I never visited a tomb with more reverence.

loveliest women in the world, and he feared lest this should come to the King's ears and he desire her, and the like should happen as with the boy. So he made up a present still costlier than the first and sent it with her to the King.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Six Hundred and Ninety-eighth Night,

She pursued, It hath reached me, O auspicious King, that the Wazir Abu Amir, when presented with the beautiful slave-girl, feared lest it come to the Conquering King's ears and that the like should happen as with the boy, so he made up a present still costlier than the first and sent it with her to his master, accompanying it with these couplets:—

My lord, this be the Sun, the Moon thou hadst before; • So the two
greater lights now in thy Heaven unite:
Conjunction promising to me prosperity, • And Kausar-draught to thee
and Eden's long delight.

Earth shows no charms, by Allah, ranking as their third, • Nor King
who secondeth our Conquering King in might.

Wherefore his credit redoubled with Al-Nasir; but after a while one of his enemies maligned him to the King, alleging that there still lurked in him a longing for the boy, and that he ceased not to desire him, whenever the cool northern breezes moved him, and to gnash his teeth for having given him away. Cried the King, "Wag not thou thy tongue at him, or I will shear off thy head." However, he wrote Abu Amir a letter, as from the boy, to the following effect: "O my lord, thou knowest that thou wast all and one to me, and that I never ceased from delight with thee. Albeit I am with the Sultan, yet would I choose rather solitude with thee but that I fear the King's majesty: wherefore devise thou to demand me of him." This letter he sent to Abu Amir by a little foot-page, whom he enjoined to say, "This is from Such-an-one: the King never speaketh to him." When the Wazir read the letter and heard the cheating message, he noted the poison-draught¹ and wrote on the back of the note these couplets:—

Shall man experience-lectured ever care • Fool-like to thrust his head
in lion's lair?

I'm none of those whose wits to love succumb • Nor witless of the
snares my foes prepare:

¹ Arab. "Ahassa bi'l-Shurbah; in our idiom "he smelt a rat."

Wert thou my sprite, I'd give thee loyally ; • Shall sprite, from body
sundered, backwards fare ?

When Al-Nasir knew of this answer, he marvelled at the Wazir's quickness of wit and would never again lend ear to aught of insinuations against him. Then said he to him, "How didst thou escape falling into the net ?" And he replied, "Because my reason is unentangled in the toils of passion." And they also tell a tale of

THE ROGUERIES OF DALILAH THE CRAFTY AND HER DAUGHTER ZAYNAB THE CONEY-CATCHER.¹

THERE lived in the time of Harun al-Rashid a man named Ahmad al-Danaf and another Hasan Shuman² hight, the twain past masters in fraud and feints, who had done rare things in their day ; wherefore the Caliph invested them with caftans of honour and made them captains of the watch for Baghdad (Ahmad of the right hand and Hasan of the left hand) ; and appointed to each of them a stipend of a thousand dinars a month and forty stalwart men to be at their bidding. Moreover, to Calamity Ahmad was committed the watch of the district outside the walls. So Ahmad and Hasan went forth in company of the Emir Khalid, the Wali or Chief of Police, attended each by his forty followers on horseback, and preceded by the Crier, crying aloud and saying, "By command of the Caliph ! None is captain of the watch of the right hand but Ahmad al-Danaf, and none is captain of the watch of the left hand but Hasan Shuman, and both are to be obeyed when they bid, and are to be held in all honour and worship." Now there was in the city an old woman called Dalilah the Wily, who had a daughter by name Zaynab the Coney-catcher. They heard the proclamation made, and Zaynab said to Dalilah, "See, O my mother, this fellow, Ahmad al-Danaf ! He came hither from Cairo, a fugitive, and played the double-dealer in Baghdad, till he got into the Caliph's company and is now become captain

¹ This and the next tale are omitted by Lane (iii 254) on "account of its vulgarity, rendered more objectionable by indecent incidents." It has been honoured with a lithographic reprint at Cairo, A.H. 1278, and the Bresl. Edit. (ix. 193) calls it the "Tale of Ahmad al-Danaf with Dalilah."

² "Ahmad, the Distressing Sickness," or "Calamity"; Hasan the Pestilent and Dalilah the Bawd. See nights cxxiii and cclxiv.

of the right hand, whilst that mangy chap Hasan Shuman is captain of the left hand, and each hath a table spread morning and evening and a monthly wage of a thousand dinars; whereas we abide unemployed and neglected in this house, without estate and without honour, and have none to ask of us." Now Dalilah's husband had been town captain of Baghdad with a monthly wage of one thousand dinars; but he died, leaving two daughters, one married and with a son by name Ahmad al-Lakít¹ or Ahmad the Abortion; and the other called Zaynab, a spinster. And this Dalilah was a past mistress in all manner of craft and trickery and double dealing; she could wile the very dragon out of his den, and Iblis himself might have learnt deceit of her. Her father² had also been governor of the carrier-pigeons to the Caliph with a solde of one thousand dinars a month. He used to rear the birds to carry letters and messages, wherefore in time of need each was dearer to the Caliph than one of his own sons. So Zaynab said to her mother, "Up and play off some feint and fraud that may haply make us notorious"—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Six Hundred and Ninety-ninth Night,

She resumed, It hath reached me, O auspicious King, that Zaynab thus addressed her dam, "Up and play off some feint and fraud which may haply make us notorious in Baghdad, so perchance we shall win our father's stipend for ourselves." Replied the old trot, "As thy head liveth, O my daughter, I will play off higher-class rogueries in Baghdad than ever played Calamity Ahmad or Hasan the Pestilent." So saying, she rose and threw over her face the Lisám-veil and donned clothes such as the poorer Sufis wear, petticoat-trousers falling over her heels, and a gown of white wool with a broad girdle. She also took a pitcher³ and filled it with water to the neck; after which she set three dinars in the mouth and stopped it up with a plug of palm-fibre. Then she threw round her shoulder, baldrick-wise, a rosary as big as a load of firewood, and taking in her hand a flag made of parti-coloured

¹ A factus, a foundling, a contemptible fellow.

² In the Mac. Edit. "her husband": the end of the tale shows the error, *infra*, p. 365. The Bresl. Edit., x. 195, informs us that Dalilah was a "Faylasúfiyah"—philosopheress.

³ Arab. "Ibrík," usually an ewer, a spout-pot, from the Pers. Ab-riz=water-pourer: the old woman thus vaunted her ceremonial purity. The basin and ewer are called in poetry "the two rumourers," because they rattle when borne about.

rag, red and yellow and green, went out crying, "Allah! Allah!" with tongue celebrating the praises of the Lord, whilst her heart galloped in the Devil's race-course, seeking how she might play some sharpening trick upon town. She walked from street to street, till she came to an alley swept and watered and marble-paved, where she saw a vaulted gateway, with a threshold of alabaster, and a Moorish porter standing at the door, which was of sandal-wood plated with brass and furnished with a ring of silver for knocker. Now this house belonged to the Chief of the Caliph's Serjeant-ushers, a man of great wealth in fields, houses and allowances, called the Emir Hasan Sharr al-Tarik, or Evil of the Way, and therefor called because his blow forewent his word. He was married to a fair damsel, Khátún¹ high, whom he loved and who had made him swear on the night of his going in unto her that he would take none other to wife over her nor lie abroad for a single night. And so things went on till one day he went to the Diwan and saw that each Emir had with him a son or two. Then he entered the Hammam-bath and looking at his face in the mirror, noted that the white hairs in his beard overlay its black, and he said in himself, "Will not He who took thy sire bless thee with a son?" So he went in to his wife, in angry mood, and she said to him, "Good evening to thee"; but he replied, "Get thee out of my sight; from the day I saw thee I have seen naught of good." "How so?" quoth she. Quoth he, "On the night of my going in unto thee, thou madest me swear to take no other wife over thee, and this very day I have seen each Emir with a son and some with two. So I minded me of death²; and also that to me hath been vouchsafed neither son nor daughter and that whoso leaveth no male hath no memory. This, then, is the reason of my anger, for thou art barren; and knowing thee is like sowing on a rock." Cried she, "Allah's name upon thee. Indeed, I have worn out the mortars with beating wool and pounding drugs,³ and I am not to blame; the barrenness is with thee, for that thou art a snub-nosed mule and thy seed is weak and impregnateth not, neither getteth children." Said he, "When I return from my journey, I will take another wife"; and she, "My luck is with Allah!" Then he went out from her, and

¹ Khátún in Turk. is—a lady, a dame of high degree; at times, as here and elsewhere, it becomes a P. N.

² Arab. "Maut," a word mostly avoided in the Koran and by the Founder of Christianity.

³ Arab "Akákir," drugs, spices, simples which cannot be distinguished without study and practice. Hence the proverb (Burckhardt, 703). Is this an art of drugs?—difficult as the druggist's craft?

both repented of the sharp words spoken each to other. Now as the Emir's wife looked forth of her lattice, as she were a Bride of the Hoards¹ for the jewelry upon her, behold, there stood Dalilah espying her and seeing her clad in costly clothes and ornaments, said to herself, " 'Twould be a rare trick, O Dalilah, to entice yonder young lady from her husband's house and strip her of all her jewels and clothes and make off with the whole lot." So she took up her stand under the windows of the Emir's house, and fell to calling aloud upon Allah's name and saying, "Be present, O ye Walis, ye friends of the Lord!" Whereupon every woman in the street looked from her lattice and seeing a matron clad, after Sufi fashion, in clothes of white wool, as she were a pavilion of light, said, "Allah bring us a blessing by the aidance of this pious old person, from whose face issueth light!" And Khatun, the wife of the Emir Hasan, burst into tears and said to her handmaid, "Get thee down, O Makbûlah, and kiss the hand of Shaykh Abû Alî, the porter, and say to him:—Let yonder Religious enter to my lady, so haply she may get a blessing of her." So she went down to the porter and kissing his hand, said to him, "My mistress telleth thee:—Let yonder pious old woman come in to me, so may I get a blessing of her; and belike her benediction may extend to us likewise."—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Seven Hundredth Night,

She said, It hath reached me, O auspicious King, that when the handmaid went down and said to the porter, "Suffer yonder Religious enter to my lady so haply she may get a blessing of her, and we too may be blessed, one and all," the gate-keeper went up to Dalilah and kissed her hand, but she forbade him, saying, "Away from me, lest my ablution be made null and void.² Thou also art of the attracted God-wards and kindly looked upon by Allah's Saints and under His especial guardianship. May He deliver thee from this servitude, O Abu Ali!" Now the Emir owed three months' wage to the porter who was straitened thereby, but knew not how to recover his due from his lord; so he said to the old woman, "O my mother, give me to drink from thy pitcher, so I may win a blessing through thee."

1 *i.e.* beautiful as the fairy damsels who guard enchanted treasures, such as that of Al-Shamardal (night dcx.).

2 *i.e.* by contact with a person in a state of ceremonial impurity; servants are not particular upon this point, and "Salât mamlûkiyah" (Mameluke's prayers) means praying without ablution.

She took the ewer from her shoulder and whirled it about in air, so that the plug flew out of its mouth and the three dinars fell to the ground. The porter saw them and picked them up, saying in his mind, "Glory to God! This old woman is one of the Saints that have hoards at their command! It hath been revealed to her of me that I am in want of money for daily expenses; so she hath conjured me these three dinars out of the air." Then said he to her, "Take, O my aunt, these three dinars which fell from thy pitcher"; and she replied, "Away with them from me! I am of the folk who occupy not themselves with the things of the world, no never! Take them and use them for thine own benefit, in lieu of those the Emir oweth thee." Quoth he, "Thanks to Allah for succour! This is of the chapter of revelation!" Thereupon the maid accosted her and kissing her hand, carried her up to her mistress. She found the lady as she were a treasure, whose guardian talisman had been loosed; and Khatun bade her welcome and kissed her hand. Quoth she, "O my daughter, I come not to thee save for thy weal and by Allah's will." Then Khatun set food before her: but she said, "O my daughter, I eat naught except of the food of Paradise, and I keep continual fast, breaking it but five days in the year. But, O my child, I see thee chagrined and desire that thou tell me the cause of thy concern." "O my mother," replied Khatun, "I made my husband swear, on my wedding-night, that he would wive none but me, and he saw others with children and longed for them and said to me:—Thou art a barren thing! I answered:—Thou art a mule which begetteth not: so he left me in anger, saying,—When I come back from my journey, I will take another wife! for he hath villages and lands and large allowances, and if he begat children by another, they will possess the money and take the estates from me." Said Dalilah, "O my daughter, knowest thou not of my master, the Shaykh Abú al-Hamlát,¹ whom if any debtor visit, Allah quittance him his debt, and, if a barren woman, she conceiveth?" Khatun replied, "O my mother, since the day of my wedding I have not gone forth the house, no, not even to pay visits of condolence or congratulation." The old woman rejoined, "O my child I will carry thee to him, and do thou cast thy burden on him, and make a vow to him. Haply when thy husband shall return from his journey and lie with thee thou shalt conceive by him and bear a girl or a boy; but, be it female or male, it shall be a darwaysh of the Shaykh Abú al-Hamlát." Thereupon Khatun rose and

¹ *i.e.* Father of assaults, burdens or pregnancies; the last being here the meaning.

arrayed herself in her richest raiment, and donning all her jewelry, said, "Keep thou an eye on the house," to her maid, who replied, "I hear and obey, O my lady." Then she went down and the porter, Abu Ali, met her and asked her. "Whither away, O my lady?" "I go to visit the Shaykh Abu al-Hamlat," answered she. And he, "Be a year's fast incumbent on me. Verily yon Religious is of Allah's saints, and full of holiness, O my lady, and she hath hidden treasure at her command, for she gave me three dinars of red gold and divined my case, without my asking her, and knew that I was in want." Then the old woman went out with the young lady Khatun, saying to her, "Inshallah, O my daughter, when thou hast visited the Shaykh Abu al-Hamlat, there shall betide thee solace of soul and by leave of Almighty Allah thou shalt conceive, and thy husband the Emir shall love thee by the blessing of the Shaykh, and shall never again let thee hear a despicable word." Quoth Khatun, "I will go with thee to visit him, O my mother!" But Dalilah said to herself, "Where shall I strip her and take her clothes and jewelry, with the folk coming and going?" Then she said to her, "O my daughter, walk thou behind me, within sight of me, for this thy mother is a woman sorely burdened; everyone who hath a burden casteth it on me, and all who have pious offerings¹ to make give them to me and kiss my hand." So the young lady followed her at a distance, whilst her anklets tinkled and her hair-coins² clinked as she went, till they reached the bazar of the merchants. Presently, they came to the shop of a young merchant, by name Sidi Hasan, who was very handsome³ and had no hair on his face. He saw the lady approaching, and fell to casting stolen glances at her, which, when the old woman saw, she beckoned to her and said, "Sit down in this shop till I return to thee." Khatun obeyed her and sat down in the shop-front of the young merchant, who cast at her one glance of eyes that cost him a thousand sighs. Then the old woman accosted him and saluted him, saying, "Tell me, is not thy name Sidi Hasan, son of the merchant Mohsin?" He replied, "Yes. Who told thee my name?" Quoth she, "Folk of good repute direct me to thee. Know that this young lady is my daughter, and her father was a merchant, who died and left her much money. She is come of marriageable age, and the wise say:—

¹ Ex votos and so forth.

² Arab. "Iksah," plaits, braids, also the little gold coins and other ornaments worn in the hair, now mostly by the middle and lower classes.

³ In Bres. Edit. Malih Kawi (pron. 'Awi) a Cairene vulgarism.

Offer thy daughter in marriage and not thy son, and all her life she hath not come forth the house till this day. Now a divine warning and a command given in secret bid me wed her to thee. So, if thou art poor, I will give thee capital, and will open for thee instead of one shop two shops." Thereupon quoth the young merchant to himself, "I asked Allah for a bride, and He hath given me three things, to wit, coin, clothing, and companionship." Then he continued to the old trot, "O my mother, that whereto thou directest me is well; but this long while my mother saith to me:—I wish to marry thee! but I object, replying; I will not marry except on the sight of my own eyes." Said Dalilah, "Rise and follow my steps, and I will show her to thee, naked¹!" So he rose and took a thousand dinars, saying in himself, "Haply we may need to buy somewhat— And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Seven Hundred and First Night,

She continued, It hath reached me, O auspicious King, that the old woman said to Hasan, son of Mohsin the merchant, "Rise up and follow me, and I will show her naked to thee." So he rose and took with him a thousand dinars, saying in himself, "Haply we may need to buy somewhat or pay the fees for drawing up the marriage-contract." The old woman bade him walk behind the young lady at a distance, but within shot of sight, and said to herself, "Where wilt thou carry the young lady and the merchant that thou mayest strip them both whilst his shop is still shut?" Then she walked on and Khatun after her, followed by the young merchant, till she came to a dyery, kept by a master dyer, by name Hájj Mohammed, a man of ill-repute; like the colocasia² seller's knife cutting male and female, and loving to eat both figs and pomegranates. He heard the tinkle of the ankle rings and raising his head, saw the lady and the young man. Presently the old woman came up to him and, after salaming to him and sitting down opposite him, asked him, "Art thou not Hajj Mohammed the dyer?" He answered, "Yes, I am he: what dost thou want?" Quoth she, "Verily, folks of fair repute have directed me to thee. Look at yonder handsome girl, my daughter, and that comely beardless youth, my son; I brought

¹ Meaning without veil or upper clothing.

² Arab. "Kallakás" the edible African arum before explained. This Colocasia is supposed to bear, unlike the palm, male and female flowers in one spathe.

them both up and spent much money on both of them. Now, thou must know that I have a big old ruinous house which I have shored up with wood, and the builder saith to me:—Go and live in some other place, lest belike it fall upon thee; and when this is repaired return hither. So I went forth to seek me a lodging, and people of worth directed me to thee, and I wish to lodge my son and daughter with thee." Quoth the dyer in his mind, "Verily, here is fresh butter upon cake come to thee." But he said to the old woman, "'Tis true I have a house and saloon and upper floor; but I cannot spare any part thereof, for I want it all for guests and for the indigo-growers my clients." She replied, "O my son, 'twill be only for a month or two at the most, till our house be repaired, and we are strange folk. Let the guest-chamber be shared between us and thee, and by thy life, O my son, an thou desire that thy guests be ours, we will welcome them and eat with them and sleep with them." Then he gave her the keys, one big and one small and one crooked, saying to her, "The big key is that of the house, the crooked one that of the saloon, and the little one that of the upper floor." So Dalilah took the keys and fared on, followed by the lady who forwent the young merchant, till she came to the lane wherein was the house. She opened the door and entered, introducing the damsel, to whom said she, "O my daughter, this (pointing to the saloon) is the lodging of the Shaykh Abu al-Hamlat; but go thou into the upper floor and loose thy outer veil and wait till I come to thee." So she went up and sat down. Presently appeared the young merchant, whom Dalilah carried into the saloon, saying, "Sit down, whilst I fetch my daughter and show her to thee." So he sat down and the old trot went up to Khatun, who said to her, "I wish to visit the Shaykh before the folk come." Replied the beldame, "O my daughter, we fear for thee!" Asked Khatun, "Why so?" and Dalilah answered, "Because here is a son of mine, a natural who knoweth not summer from winter, but goeth ever naked. He is the Shaykh's deputy, and if he saw a girl like thee come to visit his chief, he would snatch her ear-rings and tear her ears and rend her silken robes.¹ So do thou doff thy jewelry and clothes, and I will keep them for thee till thou hast made thy pious visitation." Accordingly, the damsel did off her outer dress and jewels and gave them to the old woman, who said, "I will lay them for thee on the Shaykh's curtain, that a blessing may betide thee." Then

¹ It is in accordance to custom that the Shaykh be attended by a half-witted fanatic, who would be made furious by seeing gold and silks in the reverend presence so coyly curtained.

she went out, leaving the lady in her shift and petticoat-trousers, and hid the clothes and jewels in a place on the staircase; after which she betook herself to the young merchant, whom she found impatiently awaiting the girl, and he cried, "Where is thy daughter, that I may see her?" But she smote palm on breast and he said, "What aileth thee?" Quoth she, "Would there were no such thing as the ill neighbour and the envious! They saw thee enter the house with me and asked me of thee; and I said:—This is a bridegroom I have found for my daughter. So they envied me on thine account and said to my girl, Is thy mother tired of keeping thee, that she marrieth thee to a leper? Thereupon I swore to her that she should not see thee save naked." Quoth he, "I take refuge with Allah from the envious," and baring his fore-arm, showed her that it was like silver. Said she, "Have no fear; thou shalt see her naked, even as she shall see thee naked"; and he said, "Let her come and look at me." Then he put off his pelisse and sables and his girdle and dagger and the rest of his raiment, except his shirt and bag-trousers, and would have laid the purse of a thousand dinars with them, but Dalilah cried, "Give them to me, that I may take care of them." So she took them and fetching the girl's clothes and jewelry shouldered the whole and locking the door upon them went her ways.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Seven Hundred and Second Night,

She pursued, It hath reached me, O auspicious King, that when the old woman had taken the property of the young merchant and the damsel and wended her ways, having locked the door upon them, she deposited her spoils with a druggist of her acquaintance and returned to the dyer, whom she found sitting awaiting her. Quoth he, "Inshallah, the house pleaseth thee?" and quoth she, "There is a blessing in it; and I go now to fetch porters to carry hither our goods and furniture. But my children would have me bring them a *panade* with meat; so do thou take this dinar and buy the dish and go and eat the morning meal with them." Asked the dyer, "Who shall guard the dyery meanwhile and the people's goods that be therein?" and the old woman answered, "Thy lad!" "So be it," rejoined he, and taking a dish and cover, went out to do her bidding. So far concerning the dyer who will again be mentioned in the tale; but as regards the old woman, she fetched the clothes and jewels she had left with

the druggist and going back to the dyery, said to the lad, "Run after thy master, and I will not stir hence till you both return." "To hear is to obey," answered he and went away, while she began to collect all the customer's goods. Presently, there came up an ass-driver, a scavenger, who had been out of work for a week and who was an Hashísh-eater to boot; and she called him, saying, "Hither, O donkey-boy!" So he came to her and she asked, "Knowest thou my son the dyer?" whereto he answered, "Yes, I know him." Then she said, "The poor fellow is insolvent and loaded with debts, and as often as he is put in prison, I set him free. Now we wish to see him declared bankrupt and I am going to return the goods to their owners; so do thou lend me thine ass to carry the load and receive this dinar to its hire. When I am gone, take the handsaw and empty out the vats and jars and break them, so that if there come an officer from the Kází's court, he may find nothing in the dyery." Quoth he, "I owe the Hajj a kindness and will do something for Allah's love." So she laid the things on the ass and, the Protector protecting her, made for her own house; so that she arrived there in safety and went in to her daughter Zaynab, who said to her, "O my mother, my heart hath been with thee! What hast thou done by way of roguery?" Dalilah replied, "I have played off four tricks on four wights; the wife of the Serjeant-usher, a young merchant, a dyer and an ass-driver, and have brought thee all their spoil on the donkey-boy's beast." Cried Zaynab, "O my mother, thou wilt never more be able to go about the town, for fear of the Serjeant-usher, whose wife's raiment and jewelry thou hast taken, and the merchant whom thou hast stripped naked, and the dyer whose customers' goods thou hast stolen and the owner of the ass." Rejoined the old woman, "Pooh, my girl! I reckon not of them, save the donkey-boy, who knoweth me." Meanwhile, the dyer bought the meat-panade and set out for the house, followed by his servant with the food on head. On his way thither, he passed his shop, where he found the donkey-boy breaking the vats and jars and saw that there was neither stuff nor liquor left in them, and that the dyery was in ruins. So he said to him, "Hold thy hand, O ass-driver"; and the donkey-boy desisted and cried, "Praised be Allah for thy safety, O master! Verily my heart was with thee." "Why so?" "Thou art become bankrupt and they have filed a docket of thine insolvency." "Who told thee this?" "Thy mother told me, and bade me break the jars and empty the vats, that the Kazi's officers might find nothing in the shop, if they should come."

"Allah confound the far One¹!" cried the dyer; "My mother died long ago." And he beat his breast, exclaiming, "Alas, for the loss of my goods and those of the folk!" The donkey-boy also wept and ejaculated, "Alas, for the loss of my ass!" and he said to the dyer, "Give me back my beast which thy mother stole from me." The dyer laid hold of him by the throat and fell to buffeting him, saying, "Bring me the old woman"; whilst the other buffeted him in return saying, "Give me back my beast." So they beat and cursed each other, till the folk collected around them—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Seven Hundred and Third Night,

She resumed, It hath reached me, O auspicious King, that the dyer caught hold of the donkey-boy and the donkey-boy caught hold of the dyer, and they beat and cursed each other till the folk collected round them, and one of them asked, "What is the matter, O Master Mohammed?" The ass-driver answered, "I will tell thee the tale," and related to them his story, saying, "I deemed I was doing the dyer a good turn; but, when he saw me he beat his breast and said, My mother is dead. And now, I for one require my ass of him, it being he who hath put this trick on me, that he might make me lose my beast." Then said the folk to the dyer, "O Master Mohammed, dost thou know this matron, that thou didst entrust her with the dyery and all therein?" And he replied, "I know her not; but she took lodgings with me to-day, she and her son and daughter." Quoth one, "In my judgment, the dyer is bound to indenify the ass-driver." Quoth another, "Why so?" "Because," replied the first, "he trusted not the old woman nor gave her his ass save only because he saw that the dyer had entrusted her with the dyery and its contents." And a third said, "O master, since thou hast lodged her with thee, it behoveth thee to get the man back his ass." Then they made for the house, and the tale will come round to them again. Meanwhile, the young merchant remained awaiting the old woman's coming with her daughter, but she came not nor did her daughter; whilst the young lady in like manner sat expecting her return with leave from her son the God-attended one, the Shaykh's deputy, to go into the holy presence. So weary of waiting, she rose to visit the Shaykh

1 In English, "God confound everything an inch high."

by herself and went down into the salcon, where she found the young merchant, who said to her, "Come hither! where is thy mother, who brought me to marry thee?" She replied, "My mother is dead, art thou the old woman's son, the ecstatic, the deputy of the Shaykh Abu al-Hamlat?" Quoth he, "The swindling old trot is no mother of mine; she hath cheated me and taken my clothes and a thousand dinars." Quoth Khatun, "And me also hath she swindled, for she brought me to see the Shaykh Abu al-Hamlat and in lieu of so doing she hath stripped me." Thereupon he, "I look to thee to make good my clothes and my thousand dinars"; and she, "I look to thee to make good my clothes and jewelry." And, behold, at this moment in came the dyer and seeing them both stripped of their raiment, said to them, "Tell me where your mother is." So the young lady related all that had befallen her, and the young merchant related all that had betided him, and the Master-dyer exclaimed, "Alas, for the loss of my goods and those of the folk!" and the ass-driver ejaculated, "Alas, for my ass! Give me, O dyer, my ass!" Then said the dyer, "This old woman is a sharper. Come forth, that I may lock the door." Quoth the young merchant, "'Twere a disgrace to thee that we should enter thy house dressed and go forth from it undressed." So the dyer clad him and the damsel and sent her back to her house, where we shall find her after the return of her husband. Then he shut the dyery and said to the young merchant, "Come, let us go and search for the old woman and hand her over to the Wali,¹ the Chief of Police." So they and the ass-man repaired to the house of the master of police and made their complaint to him. Quoth he, "O folk, what want ye?" and when they told him, he rejoined, "How many old women are there not in the town! Go ye and seek for her and lay hands on her and bring her to me, and I will torture her for you and make her confess." So they sought for her all round the town; and an account of them will presently be given.² As for old Dalilah the Wily, she said, "I have a mind to play off another trick," to her daughter, who answered, "O my mother, I fear for thee"; but the beldam cried, "I am like the bean

¹ Burckhardt notes that the Wali, or chief police officer at Cairo, was exclusively termed Al-Agha and quotes the proverb (No. 156), "One night the whore repented and cried:—What! no Wali (Al-Aghá) to lay whores by the heels?" Some of these Egyptian by-words are most amusing and characteristic: but they require literal translation, not the timid touch of the last generation. I am preparing, for the use of my friend Bernard Quaritch, a bona fide version which awaits only the promised volume of Herr Landberg. [Sir Richard never completed this proposed collection of Proverbs.]

² Lit. for "we leave them for the present": the formula is much used in this tale, showing another hand, author or copyist.

husks which fall, proof against fire and water." So she rose, and donning a slave-girl's dress of such as serve people of condition, went out to look for some one to defraud. Presently she came to a by-street, spread with carpets and lighted with hanging lamps, and heard a noise of singing-women and drumming of tambourines. Here she saw a handmaid bearing on her shoulder a boy, clad in trousers laced with silver and a little Abá-cloak of velvet, with a pearl-embroidered Tarbush-cap on his head, and about his neck a collar of gold set with jewels. Now the house belonged to the Provost of the Merchants of Baghdad, and the boy was his son. He had a virgin daughter, to boot, who was promised in marriage, and it was her betrothal they were celebrating that day. There was with her mother a company of noble dames and singing-women, and whenever she went upstairs or down, the boy clung to her. So she called the slave-girl and said to her, "Take thy young master and play with him till the company break up." Seeing this, Dalilah asked the handmaid, "What festivities are these in your mistress's house"; and was answered, "She celebrates her daughter's betrothal this day, and she hath singing-women with her." Quoth the old woman to herself, "O Dalilah, the thing to do is to spirit away this boy from the maid!"—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Seven Hundred and Fourth Night,

She said, It hath reached me, O auspicious King, that when the old trot said to herself, "O Dalilah, the thing to do is to spirit away this boy from the maid!" she began crying out, "O disgrace! O ill luck!" Then pulling out a brass token resembling a dinar, she said to the maid, who was a simpleton, "Take this ducat and go in to thy mistress and say to her:—Umm al-Khayr rejoiceth with thee and is beholden to thee for thy favours, and on the day of assembly she and her daughters will visit thee and handsel the tiring-women with the usual gifts." Said the girl, "O my mother, my young master here catcheth hold of his mamma, whenever he seeth her"; and she replied, "Give him to me, whilst thou goest in and comest back." So she gave her the child and taking the token, went in, whereupon Dalilah made off with the boy to a by-lane, where she stripped him of his clothes and jewels, saying to herself, "O Dalilah, 'twould indeed be the finest of tricks, even as thou hast cheated the maid and taken the boy from her, so now to carry on the game and pawn

him for a thousand dinars." So she repaired to the jewel-bazar, where she saw a Jew goldsmith seated with a cage full of jewelry before him, and said to herself, "'Twould be a rare trick to chouse this Jew fellow and get a thousand gold pieces worth of jewelry from him and leave the boy in pledge for it." Presently the Jew looked at them, and seeing the boy with the old woman knew him for the son of the Provost of the Merchants. Now the Israelite was a man of great wealth, but would envy his neighbour if he sold and himself did not sell; so espying Dalilah, he said to her, "What seekest thou, O my mistress?" She asked, "Art thou Master Azariah¹ the Jew?" having first enquired his name of others; and he answered, "Yes." Quoth she, "This boy's sister, daughter of the Shahbandar of the Merchants, is a promised bride, and to-day they celebrate her betrothal; and she hath need of jewelry. So give me two pair of gold ankle-rings, a brace of gold bracelets, and pearl ear-drops, with a girdle, a poignard and a seal-ring." He brought them out and she took of him a thousand dinars' worth of jewelry, saying, "I will take these ornaments on approval; and whatso pleaseth them, they will keep and I will bring thee the price and leave this boy with thee till then." He said, "Be it as thou wilt!" So she took the jewelry and made off to her own house, where her daughter asked her how the trick had sped. She told her how she had taken and stripped the Shahbandar's boy, and Zaynab said, "Thou wilt never be able to walk abroad again in the town." Meanwhile, the maid went in to her mistress and said to her, "O my lady, Umm al-Khayr saluteth thee and rejoiceth with thee and on assembly-day she will come, she and her daughters, and give the customary presents." Quoth her mistress, "Where is thy young master?" Quoth the slave-girl, "I left him with her lest he cling to thee, and she gave me this as largesse for the singing-women." So the lady said to the chief of the singers, "Take thy money"; and she took it and found it a brass counter; whereupon the lady cried to the maid, "Get thee down, O whore, and look to thy young master." Accordingly she went down and finding neither boy nor old woman, shrieked aloud and fell on her face. Their joy was changed into annoy, and behold, the Provost came in, when his wife told him all that had befallen and he went out in quest of the child, whilst the other merchants also fared forth and each sought his own road. Presently, the Shahbandar, who had looked everywhere, espied his son seated, naked, in the Jew's

1 Arab. "Uzrah."

shop and said to the owner, "This is my son." "'Tis well," answered the Jew. So he took him up, without asking for his clothes, of the excess of his joy at finding him; but the Jew laid hold of him, saying, "Allah succour the Caliph against thee!" The Provost asked, "What aileth thee, O Jew?" and he answered, "Verily the old woman took of me a thousand dinars' worth of jewelry for thy daughter, and left this lad in pledge for the price; and I had not trusted her, but that she offered to leave the child whom I knew for thy son." Said the Provost, "My daughter needeth no jewelry, give me the boy's clothes." Thereupon the Jew shrieked out, "Come to my aid, O Moslems!" but at that moment up came the dyer and the ass-man and the young merchant, who were going about seeking the old woman, and enquired the cause of their jangle. So they told them the case and they said, "This old woman is a cheat, who hath cheated us before you." Then they recounted to them how she had dealt with them, and the Provost said, "Since I have found my son, be his clothes his ransom! If I come upon the old woman I will require them of her." And he carried the child home to his mother, who rejoiced in his safety. Then the Jew said to the three others, "Whither go ye?" and they answered, "We go to look for her." Quoth the Jew, "Take me with you," presently adding, "Is there any one of you knoweth her?" The donkey-boy cried, "I know her"; and the Jew said, "If we all go forth together, we shall never catch her; for she will flee from us. Let each take a different road, and be our rendezvous at the shop of Hajj Mas'ûd, the Moorish barber." They agreed to this and set off, each in a different direction. Presently, Dalilah sallied forth again to play her tricks, and the ass-driver met her and knew her. So he caught hold of her and said to her, "Woe to thee! Hast thou been long at this trade?" She asked, "What aileth thee?" and he answered, "Give me back my ass." Quoth she, "Cover what Allah covereth, O my son! Dost thou seek thine ass and the people's things?" Quoth he, "I want my ass; that's all"; and quoth she, "I saw that thou wast poor: so I deposited thine ass for thee with the Moorish barber. Stand off, whilst I speak him fair, that he may give thee the beast." So she went up to the Maghrabi and kissed his hand and shed tears. He asked her what ailed her, and she said, "O my son, look at my boy who standeth yonder. He was ill and exposed himself to the air, which injured his intellect. He used

to buy asses and now, if he stand he saith nothing but, My ass! if he sit he crieth, My ass! and if he walk he crieth, My ass! Now I have been told by a certain physician that his mind is disordered and that nothing will cure him but drawing two of his grinders and cauterising him twice on either temple. So do thou take this dinar and call him to thee, saying:—Thine ass is with me." Said the barber, "May I fast for a year, if I do not give him his ass in his fist!" Now he had with him two journeymen, so he said to one of them, "Go, heat the irons." Then the old woman went her way and the barber called to the donkey-boy,¹ saying, "Thine ass is with me, good fellow! come and take him, and as thou livest, I will give him into thy palm." So he came to him and the barber carried him into a dark room, where he knocked him down and the journeymen bound him hand and foot. Then the Maghrabi arose and pulled out two of his grinders and fired him on either temple; after which he let him go, and he rose and said, "O Moor, why hast thou used me with this usage?" Quoth the barber, "Thy mother told me that thou hadst taken cold whilst ill, and hadst lost thy reason, so that, whether sitting or standing or walking, thou wouldst say nothing but My ass! So here is thine ass in thy fist." Said the other, "Allah requite thee for pulling out my teeth." Then the barber told him all that the old woman had related, and he exclaimed, "Allah torment her!" and the twain left the shop and went out disputing. When the barber returned he found his booth empty, for whilst he was absent the old woman had taken all that was therein and made off with it to her daughter, whom she acquainted with all that had befallen and all she had done. The barber, seeing his place plundered, caught hold of the donkey-boy and said to him, "Bring me thy mother." But he answered, saying, "She is not my mother; she is a sharper who hath cozened much people and stolen my ass." And lo! at this moment up came the dyer and the Jew and the young merchant, and seeing the Moorish barber holding on to the ass-driver, who was fired on both temples, they said to him, "What hath befallen thee, O donkey-boy?" So he told them all that had be-tided him, and the barber did the like; and the others in turn related to the Moor the tricks the old woman had played them. Then he shut up his shop and went with them to the office of the Police-master, to whom they said, "We look to thee for

¹ I may note that a "donkey-boy" like our "post-boy" can be of any age in Egypt.

our case and our coin.¹" Quoth the Wali, "And how many old women are there not in Baghdad! Say me, doth any of you know her?" Quoth the ass-man, "I do; so give me ten of thine officers." He gave them half a score archers and they all five went out, followed by the sergeants, and patrolled the city, till they met the old woman, when they laid hands on her, and carrying her to the house of the Chief of Police, stood waiting under his office windows till he should come forth. Presently, the warders fell asleep for excess of watching with their chief, and old Dalilah feigned to follow their example, till the ass-man and his fellows slept likewise, when she stole away from them and, going in to the Wali's Harim, kissed the hand of the mistress of the house, and asked her, "Where is the Chief of Police?" The lady answered, "He is asleep; what wouldst thou with him?" Quoth Dalilah, "My husband is a merchant of ciattels, and gave me five Mamelukes to sell whilst he went on a journey. The Master of Police met me and bought them of me for a thousand dinars and two hundred for myself, saying:—Bring them to my house. So I have brought them."—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Seven Hundred and Fifth Night,

She continued, It hath reached me, O auspicious King, that the old woman, entering the Harim of the Police-Master, said to his wife, "Verily the Wali bought of me five slaves for one thousand ducats and two hundred for myself, saying:—Bring them to my quarters. So I have brought them." Hearing the old woman's story, she believed it, and asked her, "Where are the slaves?" Dalilah replied, "O my lady, they are asleep under the palace window"; whereupon the dame looked out, and seeing the Moorish barber clad in a Mameluke habit and the young merchant as he were a drunken Mameluke,² and the Jew and the dyer and the ass-driver as they were shaven Mamelukes, said in herself, "Each of these white slaves is worth more than a thousand dinars." So she opened her chest and gave the old woman the thousand ducats, saying, "Fare thee forth now and come back anon; when my husband waketh, I will get thee the other two hundred dinars from

¹ They could legally demand to be recouped, but the chief would have found some pretext to put off payment. Such at least is the legal process of these days.

² *i.e.* drunk with the excess of his beauty.

him." Answered the old woman, "O my lady, an hundred of them are thine, under the sherbet-gugglet whereof thou drinkest,¹ and the other hundred do thou keep for me against I come back," presently adding, "Now let me out by the private door." So she let her out, and the Protector protected her and she made her way home to her daughter, to whom she related how she had gotten a thousand gold pieces and sold her five pursuers into slavery, ending with, "O my daughter, the one who troubleth me most is the ass-driver, for he knoweth me." Said Zaynab, "O my mother, abide quiet awhile and let what thou hast done suffice thee, for the crock shall not always escape the shock." When the Chief of Police awoke his wife said to him, "I give thee joy of the five slaves thou hast bought of the old woman." Asked he, "What slaves?" And she answered, "Why dost thou deny it to me? Allah willing, they shall become like thee, people of condition." Quoth he, "As my head liveth, I have bought no slaves! Who saith this?" Quoth she, "The old woman, the brokeress, from whom thou boughtest them; and thou didst promise her a thousand dinars for them and two hundred for herself." Cried he, "Didst thou give her the money?" And she replied, "Yes; for I saw the slaves with my own eyes, and on each is a suit of clothes worth a thousand dinars; so I sent out to bid the sergeants have an eye to them." The Wali went out and, seeing the five plaintiffs, said to the officers, "Where are the five slaves we bought for a thousand dinars of the old woman?" Said they, "There are no slaves here; only these five men, who found the old woman, and seized her and brought her hither. We fell asleep whilst waiting for thee, and she stole away and entered the Harim. Presently out came a maid and asked us:—Are the five with you with whom the old woman came?" and we answered, "Yes." Cried the Master of Police, "By Allah, this is the biggest of swindles!" and the five men said, "We look to thee for our goods." Quoth the Wali, "The old woman, your mistress, sold you to me for a thousand gold pieces." Quoth they, "That were not allowed of Allah; we are free-born men and may not be sold, and we appeal from thee to the Caliph." Rejoined the Master of Police, "None showed her the way to the house save you, and I will sell you to the galleys for two hundred dinars apiece."

¹ A delicate way of offering a fee. When officers commanding regiments in India contracted for clothing the men, they found these douceurs under their dinner-napkins. All that is now changed; but I doubt the change being an improvement: the public is plundered by a "Board" instead of an individual.

Just then, behold, up came the Emir Hasan Sharr al-Tarik who, on his return from his journey, had found his wife stripped of her clothes and jewelry and heard from her all that had passed; whereupon quoth he, "The Master of Police shall answer me this," and repairing to him, said, "Dost thou suffer old women to go round about the town and cozen folk of their goods? This is thy duty and I look to thee for my wife's property." Then said he to the five men, "What is the case with you?" So they told him their stories and he said, "Ye are wronged men," and turning to the Master of Police, asked him, "Why dost thou arrest them?" Answered he, "None brought the old wretch to my house save these five, so that she took a thousand dinars of my money and sold them to my women." Whereupon the five cried, "O Emir Hasan, be thou our advocate in this cause." Then said the Master of Police to the Emir, "Thy wife's goods are at my charge and I will be surety for the old woman. But which of you knoweth her?" They cried, "We all know her: send ten apparitors with us, and we will take her." So he gave them ten men, and the ass-driver said to them, "Follow me, for I should know her with blue eyes.¹" Then they fared forth and lo! they met old Dalilah coming out of a by-street: so they at once laid hands on her and brought her to the office of the Wali who asked her, "Where are the people's goods?" But she answered, saying, "I have neither gotten them nor seen them." Then he cried to the gaoler, "Take her with thee and clap her in gaol till the morning"; but he replied, "I will not take her nor will I imprison her lest she play a trick on me and I be answerable for her." So the Master of Police mounted and rode out with Dalilah and the rest to the bank of the Tigris, where he bade the lamp-lighter crucify her by her hair. He drew her up by the pulley and bound her on the cross; after which the Master of Police set ten men to guard her and went home. Presently, the night fell down and sleep overcame the watchmen. Now a certain Badawi had heard one man say to a friend "Praise be to Allah for thy safe return! Where hast thou been all this time?" Replied the other, "In Baghdad where I

¹ This may mean, I should know her even were my eyes blue (or blind) with cataract, and the Bresl. Edit. (ix. 231) reads "Ayni" = my eye: or it may be, I should know her by her staring, glittering, hungry eyes, as opposed to the "Hawar" soft-black and languishing (Arab. Prov. i. 115, and ii. 848). The Prophet said "blue-eyed (women) are of good omen." And when one man reproached another saying, "Thou art Azrak" (blue-eyed!) he retorted, "So is the falcon!" "Zurk-an" in Kor. xx. 102, is translated by Mr. Rodwell "leaden eyes." It ought to be blue-eyed, dim-sighted, purblind.

broke my fast on honey-fritters.¹" Quoth the Badawi to himself, "Needs must I go to Baghdad and eat honey-fritters therein"; for in all his life he had never entered Baghdad nor seen fritters of the sort. So he mounted his stallion and rode on towards Baghdad, saying in his mind, "'Tis a fine thing to eat honey-fritters! On the honour of an Arab, I will break my fast with honey-fritters and naught else";—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Seven Hundred and Sixth Night,

She pursued, It hath reached me, O auspicious King, that the wild Arab mounted horse and made for Baghdad saying in his mind, "'Tis a fine thing to eat honey-fritters! On the honour of an Arab I will break my fast with honey-fritters and naught else"; and he rode on till he came to the place where Dalilah was crucified and she heard him mutter these words. So he went up to her and said to her, "What art thou?" Quoth she, "I throw myself on thy protection, O Shaykh of the Arabs!" and quoth he, "Allah indeed protect thee! But what is the cause of thy crucifixion?" Said she, "I have an enemy, an oilman, who frieth fritters, and I stopped to buy some of him, when I chanced to spit and my spittle fell on the fritters. So he complained of me to the Governor, who commanded to crucify me, saying:—I adjudge that ye take ten pounds of honey-fritters and feed her therewith upon the cross. If she eat them, let her go, but if not, leave her hanging. And my stomach will not brook sweet things." Cried the Badawi, "By the honour of the Arabs, I departed not the camp but that I might taste of honey-fritters! I will eat them for thee." Quoth she, "None may eat them, except he be hung up in my place." So he fell into the trap and unbound her; whereupon she bound him in her stead, after she had stripped him of his clothes and turband and put them on; then covering herself with his burnouse and mounting his horse, she rode to her house, where Zaynab asked her, "What meaneth this plight?" and she answered, "They crucified me"; and told her all that had befallen her with the Badawi. This is how it fared with her; but as regards the watchmen, the first who woke roused his companions and they saw that the day had broken. So one of them raised his eyes and cried, "Dalilah." Replied the Badawi, "By Allah! I have not eaten all night. Have ye brought the honey-fritters?" All

1 Arab. "Zalābiyah bi-'Asal."

exclaimed, "This is a man and a Badawi," and one of them asked him, "O Badawi, Where is Dalilah and who loosed her?" He answered, "'Twas I; she shall not eat the honey-fritters against her will; for her soul abhorreth them." So they knew that the Arab whom she had cozened was ignorant of her case, and said to one another, "Shall we flee or abide the accomplishment of that which Allah hath written for us?" As they were talking, up came the Chief of Police, with all the folk whom the old woman had cheated, and said to the guards, "Arise, loose Dalilah." Quoth the Badawi, "We have not eaten to-night. Hast thou brought the honey-fritters?" Whereupon the Wali raised his eyes to the cross and seeing the Badawi hung up in the stead of the old woman, said to the watchmen, "What is this?" "Pardon, O our lord!" "Tell me what hath happened." "We were weary with watching with thee on guard and said:—Dalilah is crucified. So we fell asleep, and when we awoke, we found the Badawi hung up in her room; and we are at thy mercy." "O folk, Allah's pardon be upon you! She is indeed a clever cheat!" Then they unbound the Badawi, who laid hold of the Master of Police, saying, "Allah succour the Caliph against thee! I look to none but thee for my horse and clothes!" So the Wali questioned him and he told him what had passed between Dalilah and himself. The magistrate marvelled and asked him, "Why didst thou release her?" and the Badawi answered, "I knew not that she was a felon." Then said the others, "O Chief of Police, we look to thee in the matter of our goods; for we delivered the old woman into thy hands and she was in thy guard; and we cite thee before the Diwan of the Caliph." Now the Emir Hasan had gone up to the Diwan, when in came the Wali with the Badawi and the five others, saying, "Verily, we are wronged men!" "Who hath wronged you?" asked the Caliph; so each came forward in turn and told his story, after which said the Master of Police, "O Commander of the Faithful, the old woman cheated me also and sold me these five men as slaves for a thousand dinars, albeit they are free-born." Quoth the Prince of True Believers, "I take upon myself all that you have lost"; adding to the Master of Police, "I charge thee with the old woman." But he shook his collar, saying, "O Commander of the Faithful, I will not answer for her; for, after I had hung her on the cross, she tricked this Badawi and, when he loosed her, she tied him up in her room and made off with his clothes and horse." Quoth the Caliph, "Whom but thee shall I charge with her?" and quoth the Wali, "Charge Ahmad al-Danaf, for he hath a thousand dinars a month and one-and-forty followers,

at a monthly wage of an hundred dinars each." So the Caliph said, "Harkye, Captain Ahmad!" "At thy service, O Commander of the Faithful," said he; and the Caliph cried, "I charge thee to bring the old woman before us." Replied Ahmad, "I will answer for her." Then the Caliph kept the Badawi and the five with him.—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Seven Hundred and Seventh Night,

She resumed, It hath reached me, O auspicious King, that when the Caliph said to Calamity Ahmad, "I charge thee to bring the old woman before us," he said, "I will answer for her, O Commander of the Faithful!" Then the Caliph kept the Badawi and the five with him, whilst Ahmad and his men went down to their hall,¹ saying to one another, "How shall we lay hands on her, seeing that there are many old women in the town?" And quoth Ahmad to Hasan Shuman, "What counsell'est thou?" Whereupon quoth one of them, by name Ali Kitf al-Jamal,² to Al-Danaf, "Of what dost thou take counsel with Hasan Shuman? Is the Pestilent one any great shakes?" Said Hasan, "O Ali, why dost thou disparage me? By the Most Great Name, I will not company with thee at this time!" and he rose and went out in wrath. Then said Ahmad, "O my braves, let every sergeant take ten men, each to his own quarter and search for Dalilah." All did his bidding, Ali included, and they said, "Ere we disperse let us agree to rendezvous in the quarter Al-Kalkh." It was noised abroad in the city that Calamity Ahmad had undertaken to lay hands on Dalilah the Wily, and Zaynab said to her, "O my mother, an thou be indeed a trickstress, do thou befool Ahmad al-Danaf and his company." Answered Dalilah, "I fear none save Hasan Shuman"; and Zaynab said, "By the life of my brow-lock, I will assuredly get thee the clothes of all the one-and-forty." Then she dressed and veiled herself, and going to a certain druggist, who had a saloon with two doors, salamed to him and gave him an ashrafi and said to him, "Take this gold piece as a douceur for thy saloon and let it to me till the end of the day." So he gave her the keys and she fetched carpets and so forth on the stolen ass, and furnishing the place set on each raised pavement a tray of meat and wine. Then she went out and stood at the door, with her face unveiled and behold, up came Ali Kitf al-Jamal and his

¹ Arab. "Ká'ah," their mess-room, barracks

² i.e. Camel shoulder-blade.

men. She kissed his hand; and he fell in love with her, seeing her to be a handsome girl, and said to her, "What dost thou want?" Quoth she, "Art thou Captain Ahmad al-Danaf?" and quoth he, "No, but I am of his company and my name is Ali Camel-shoulder." Asked she, "Whither fare you?" and he answered, "We go about in quest of a sharkish old woman, who hath stolen folk's good, and we mean to lay hands on her. But who art thou and what is thy business?" She replied, "My father was a taverner at Mosul, and he died and left me much money. So I came hither for fear of the Dignities, and asked the people who would protect me, to which they replied:—None but Ahmad al-Danaf." Said the men, "From this day forth thou art under his protection"; and she replied, "Hearten me by eating a bit and drinking a sup of water.¹" They consented and entering, ate and drank till they were drunken, when she drugged them with Bhang and stripped them of their clothes and arms; and on like wise she did with the three other companions. Presently, Calamity Ahmad went out to look for Dalilah, but found her not, neither set eyes on any of his followers, and went on till he came to the door where Zaynab was standing. She kissed his hand and he looked on her and fell in love with her. Quoth she, "Art thou Captain Ahmad al-Danaf?" and quoth he, "Yes: who art thou?" She replied, "I am a stranger from Mosul. My father was a vintner at that place and he died and left me much money wherewith I came to this city, for fear of the powers that be, and opened this tavern. The Master of Police hath imposed a tax on me, but it is my desire to put myself under thy protection and pay thee what the police would take of me, for thou hast the better right to it." Quoth he, "Do not pay him aught: thou shalt have my protection and welcome." Then quoth she, "Please to heal my heart and eat of my victual." So he entered and ate, and drank wine till he could not sit upright, when she drugged him and took his clothes and arms. Then she loaded her purchase on the Badawi's horse and the donkey-boy's ass and made off with it, after she had aroused Ali Kitf al-Jamal. Camel-shoulder awoke and found himself naked, and saw Ahmad and his men drugged and stripped: so he revived them with the counter-drug and they awoke and found themselves naked. Quoth Calamity Ahmad, "O lads, what is this? We were going

¹ So in the Brazil you are invited to drink a *copa d'agua* and find a splendid banquet. There is a smack of Chinese ceremony in this practice which lingers throughout southern Europe; but the less advanced society is, the more it is fettered by ceremony and "etiquette."

to catch her, and lo! this strumpet hath caught us! How Hasan Shuman will rejoice over us! But we will wait till it is dark and then go away." Meanwhile Pestilence Hasan said to the hall-keeper, "Where are the men?" and, as he asked, up they came naked; and he recited these two couplets¹:—

Men in their purposes are much alike, * But in their issues difference comes to light :

Of men some wise are, others simple souls ; * As of the stars some dull, some pearly bright.

Then he looked at them and asked, "Who hath played you this trick and made you naked?" and they answered, "We went in quest of an old woman, and a pretty girl stripped us." Quoth Hasan, "She hath done right well." They asked, "Dost thou know her?" and he answered, "Yes, I know her and the old trot too." Quoth they, "What shall we say to the Caliph?" and quoth he, "O Danaf, do thou shake thy collar before him and he will say:—Who is answerable for her? and if he ask why thou hast not caught her, say thou:—We know her not; but charge Hasan Shuman with her. And if he give her into my charge, I will lay hands on her." So they slept that night and on the morrow they went up to the Caliph's Diwan and kissed ground before him. Quoth he, "Where is the old woman, O Captain Ahmad?" But he shook his collar. The Caliph asked him why he did so and he answered, "I know her not; but do thou charge Hasan Shuman to lay hands on her, for he knoweth her and her daughter also." Then Hasan interceded for her with the Caliph, saying, "Indeed, she hath not played off these tricks because she coveted the folk's stuff, but to show her cleverness and that of her daughter, to the intent that thou shouldst continue her husband's stipend to her and that of her father to her daughter. So an thou wilt spare her life I will fetch her to thee." Cried the Caliph, "By the life of my ancestors, if she restore the people's goods, I will pardon her on thine intercession!" And said the Pestilence, "Give me a pledge, O Prince of True Believers!" Whereupon Al-Rashid gave him the kerchief of pardon. So Hasan repaired to Dalilah's house and called to her. Her daughter Zaynab answered him and he asked her, "Where is thy mother?" "Upstairs," she answered; and he said, "Bid her take the people's

¹ The Bresl. Edit. (ix. 239) prefers these lines:—

Some of us be hawks and some sparrow-hawks, * And vultures some which at carrion pike;

And maidens deem all alike we be * But, save in our turbands, we're not alike

goods and come with me to the presence of the Caliph; for I have brought her the kerchief of pardon, and if she will not come with a good grace, let her blame only herself." So Dalilah came down and tying the kerchief about her neck gave him the people's goods on the donkey-boy's ass and the Badawi's horse. Quoth he, "There remain the clothes of my Chief and his men"; and quoth she, "By the Most Great Name, 'twas not I who stripped them!" Rejoined Hasan, "Thou sayst sooth, it was thy daughter Zaynab's doing, and this was a good turn she did thee." Then he carried her to the Diwan and laying the people's goods and stuff before the Caliph, set the old trot in his presence. As soon as he saw her, he bade throw her down on the carpet of blood, whereat she cried, "I cast myself on thy protection, O Shuman!" So he rose and, kissing the Caliph's hands, said, "Pardon, O Commander of the Faithful! Indeed, thou gavest me the kerchief of pardon." Said the Prince of True Believers, "I pardon her for thy sake: come hither, O old woman; what is thy name?" "My name is Wily Dalilah," answered she, and the Caliph said, "Thou art indeed crafty and full of guile." Whence she was dubbed Dalilah the Wily One. Then quoth he, "Why hast thou played all these tricks on the folk and wearied our hearts?" and quoth she, "I did it not of lust for their goods, but because I had heard of the tricks which Ahmad al-Danaf and Hasan Shuman played in Baghdad, and said to myself:—I too will do the like. And now I have returned the folk their goods." But the ass-driver rose and said, "I invoke Allah's law¹ between me and her; for it sufficed her not to take my ass, but she must needs egg on the Moorish barber to tear out my eye-teeth and fire me on both temples";—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Seven Hundred and Eighth Night,

She said, It hath reached me, O auspicious King, that when the donkey-boy rose and cried out, "I invoke Allah's law between me and her; for it sufficed her not to take my ass, but she must needs egg on the barber to tear out my eye-teeth and fire me on both temples"; thereupon the Caliph bade give him an hundred dinars and ordered the dyer the like, saying, "Go; set up thy dyery again." So they called down blessings on his head and

¹ Arab. "Shar'a" = holy law; here it especially applies to *Al-Kisās* = *lex talionis*, which would order her eye-tooth to be torn out.

went away. The Badawi also took his clothes and horse and departed, saying, "'Tis henceforth unlawful and forbidden me to enter Baghdad and eat honey-fritters." And the others took their goods and went away. Then said the Caliph, "Ask a boon of me, O Dalilah!" and she said, "Verily, my father was governor of the carrier-pigeons to thee, and I know how to rear the birds; and my husband was town-captain of Baghdad. Now I wish to have the reversion of my husband and my daughter wisheth to have that of my father." The Caliph granted both their requests and she said, "I ask of thee that I may be portress of thy Khan." Now he had built a Khan of three stories, for the merchants to lodge in, and had assigned to its service forty slaves and also forty dogs he had brought from the King of the Sulaymáníyah,¹ when he deposed him; and there was in the Khan a cook-slave, who cooked for the chattels and fed the hounds for which he let make collars. Said the Caliph, "O Dalilah, I will write thee a patent of guardianship of the Khan, and if aught be lost therefrom, thou shalt be answerable for it." "'Tis well," replied she; "but do thou lodge my daughter in the pavilion over the door of the Khan, for it hath terraced roofs, and carrier-pigeons may not be reared to advantage save in an open space." The Caliph granted her this also, and she and her daughter removed to the pavilion in question, where Zaynab hung up the one-and-forty dresses of Calamity Ahmad and his company. Moreover, they delivered to Dalilah the forty pigeons which carried the royal messages, and the Caliph appointed the Wily One mistress over the forty slaves and charged them to obey her. She made the place of her sitting behind the door of the Khan, and every day she used to go up to the Caliph's Diwan, lest he should need to send a message by pigeon-post and stay there till eventide whilst the forty slaves stood on guard at the Khan; and when darkness came on they loosed the forty dogs that they might keep watch over the place by night. Such were the doings of Dalilah the Wily One in Baghdad, and much like them were

¹ i.e. of the Afghans. Sulaymání is the Egypt and Hijazi term for an Afghan, and the proverb says "Sulaymání harámi"—the Afghan is a cateran. See Pilgrimage, i. 59, which gives them a better character. The Bresl. Edit. simply says, "King Sulaymán."

THE ADVENTURES OF MERCURY ALI OF CAIRO.¹

Now as regards the works of Mercury 'Alí; there lived once at Cairo,² in the days of Saláh the Egyptian, who was Chief of the Cairo Police and had forty men under him, a sharper named Ali, for whom the Master of Police used to set snares and think that he had fallen therein; but, when they sought for him, they found that he had fled like zaybak, or quicksilver, wherefore they dubbed him Ali Zaybak, or Mercury Ali of Cairo. Now one day, as he sat with his men in his hall, his heart became heavy within him and his breast was straitened. The hall-keeper saw him sitting with frowning face and said to him, "What aileth thee, O my Chief? If thy breast be straitened take a turn in the streets of Cairo, for assuredly walking in her markets will do away with thy irk." So he rose up and went out and threaded the streets awhile, but only increased in cark and care. Presently, he came to a wine-shop and said to himself, "I will go in and drink myself drunken." So he entered and seeing seven rows of people in the shop, said, "Harkye, taverner! I will not sit except by myself." Accordingly, the vintner placed him in a chamber alone and set strong pure wine before him whereof he drank till he lost his senses. Then he sallied forth again and walked till he came to the road called Red, whilst the people left the street clear before him, out of fear of him. Presently, he turned and saw a water-carrier trudging along, with his skin and gugglet, crying out and saying, "O exchange! There is no drink but what raisins make, there is no love-delight but what of the lover we take, and none sitteth in the place of honour save the sensible freke³!" So he said to him, "Here, give me to drink!" The water-carrier looked at him and gave him the gugglet, which he took and gazing into it, shook it up and lastly poured it out on the ground. Asked the water-carrier, "Why dost thou not drink?" and he answered, saying, "Give me to drink." So the man filled the cup

¹ This is a sequel to the Story of Dalilah, and both are highly relished by Arabs. The Bresl. Edit. (ix. 245) runs both into one.

² Arab. Misr, Masr, the Capital, says Savary, applied alternately to Memphis, Fostat, and Grand Cairo, each of which had a Jizah (pron. Gizah), skirt, angle, outlying suburb.

³ For the curious street-cries of old Cairo see Lane (M. E. chapt. xiv.) and my Pilgrimage (i. 120); here the rhymes are of Zabib (raisins), hab:b (lover), and labib (man of sense).

a second time and he took it and shook it and emptied it on the ground; and thus he did a third time. Quoth the water-carrier, "An thou wilt not drink, I will be off." And Ali said, "Give me to drink." So he filled the cup a fourth time and gave it to him; and he drank and gave the man a dinar. The water-carrier looked at him with disdain and said, belittling him, "Good luck to thee! Good luck to thee, my lad! Little folk are one thing and great folk another!"—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Seven Hundred and Ninth Night,

She continued, It hath reached me, O auspicious King, that the water-carrier, receiving the dinar, looked at the giver with disdain and said, "Good luck to thee! Good luck to thee! Little folk are one thing and great folk another!" Now when Mercury Ali heard this, he caught hold of the man's gaberdine and drawing on him a poignard of price, such an one as that whereof the poet speaketh in these two couplets:—

Watered steel-blade, the world perfection calls, • Drunk with the viper
poison foes appals,
Cuts lively, burns the blood whene'er it falls; • And picks up gems from
pave of marble halls¹;

cried to him, "O Shaykh, speak reasonably to me! Thy water-skin is worth if dear three dirhams, and the gugglets I emptied on the ground held a pint or so of water." Replied the water-carrier, "'Tis well"; and Ali rejoined, "I gave thee a golden ducat: why, then, dost thou belittle me? Say me, hast thou ever seen any more valiant than I or more generous than I?" Answered the water-carrier, "I have indeed seen one more valiant than thou and eke more generous than thou; for never since women bare children was there on earth's face a brave man who was not generous." Quoth Ali, "And who is he thou deemest braver and more generous than I?" Quoth the other, "Thou must know that I have had a strange adventure. My father was a Shaykh of the Water-carriers who give drink in Cairo and, when he died,

¹ The above is from the Bresl. Edit. ix. 247. The Mac. and Bul. Edits. give two couplets of moral advice:—

Strike with thy stubborn steel, and never fear • Aught save the Godhead of
All-mighty Might;
And shun ill practices and never show • Through life but generous gifts to
human sight.

he left me five male camels, a he-mule, a shop and a house ; but the poor man is never satisfied ; or if he be satisfied he dieth. So I said to myself :—I will go up to Al-Hijaz ; and, taking a string of camels, bought goods on tick till I had run in debt for five hundred ducats, all of which I lost in the pilgrimage. Then I said in my mind :—If I return to Cairo the folk will clap me in jail for their goods. So I fared with the pilgrim-caravan of Damascus to Aleppo and thence I went on to Baghdad, where I sought out the Shaykh of the Water-carriers of the city, and finding his house I went in and repeated the opening chapter of the Koran to him. He questioned me of my case, and I told him all that had betided me, whereupon he assigned me a shop and gave me a water-skin and gear. So I sallied forth a-morn trusting in Allah to provide, and went round about the city. I offered the gugglet to one, that he might drink ; but he cried, I have eaten naught whereon to drink ; for a niggard invited me this day and set two gugglets before me ; so I said to him :—O son of the sordid, hast thou given me aught to eat that thou offerest me drink after it ? Wherefore wend thy ways, O water-carrier, till I have eaten somewhat : then come and give me to drink. Thereupon I accosted another and he said :—Allah provide thee ! And so I went on till noon, without taking handsel, and I said to myself, Would Heaven I had never come to Baghdad ! Presently, I saw the folk running as fast as they could ; so I followed them and behold, a long file of men riding two and two and clad in steel, with double neck-rings and felt bonnets and burnouses and swords and bucklers. I asked one of the folk whose suite this was, and he answered, That of Captain Ahmad al-Danaf. Quoth I, And what is he ? and quoth the other, He is town-captain of Baghdad and her Diwan, and to him is committed the care of the suburbs. He getteth a thousand dinars a month from the Caliph and Hasan Shuman hath the like. Moreover, each of his men draweth an hundred dinars a month ; and they are now returning to their barrack from the Diwan. And lo ! Calamity Ahmad saw me and cried out, Come give me drink. So I filled the cup and gave it him, and he shook it and emptied it out, like unto thee ; and thus he did a second time. Then I filled the cup a third time and he took a draught as thou diddest ; after which he asked me, O water-carrier, whence comest thou ? And I answered, From Cairo, and he, Allah keep Cairo and her citizens ! What may bring thee thither ? So I told him my story and gave him to understand that I was a debtor fleeing from debt and distress. He cried, Thou art welcome to Baghdad ; then he

gave me five dinars and said to his men, For the love of Allah be generous to him. So each of them gave me a dinar, and Ahmad said to me, O Shaykh, what while thou abidest in Baghdad thou shalt have of us the like every time thou givest us to drink. Accordingly, I paid them frequent visits, and good ceased not to come to me from the folk, till one day, reckoning up the profit I had made of them, I found it a thousand dinars, and said to myself, The best thing thou canst do is to return to Egypt. So I went to Ahmad's house and kissed his hand, and he said, What seekest thou? Quoth I, I have a mind to depart; and I repeated these two couplets:—

Sojourn of stranger, in whatever land, * Is like the castle based upon
the wind :

The breaths of breezes level all he raised. * And so on homeward-way's
the stranger's mind.

I added, The caravan is about to start for Cairo, and I wish to return to my people. So he gave me a she-mule and an hundred dinars, and said to me, I desire to send somewhat by thee, O Shaykh! Dost thou know the people of Cairo? Yes, answered I;—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Seven Hundred and Tenth Night,

She pursued, It hath reached me, O auspicious King, that when Ahmad al-Danaf had given the water-carrier a she-mule and an hundred dinars and said to him, I desire to send a trust by thee. Dost thou know the people of Cairo? I answered (quoth the water-carrier), Yes; and he said, Take this letter and carry it to Ali Zaybak of Cairo, and say to him, Thy Captain saluteth thee and he is now with the Caliph. So I took the letter and journeyed back to Cairo, where I paid my debts and plied my water-carrying trade; but I have not delivered the letter, because I know not the abode of Mercury Ali." Quoth Ali, "O elder, be of good cheer and keep thine eyes cool and clear; I am that Ali, the first of the lads of Captain Ahmad: here with the letter!" So he gave him the missive, and he opened it and read these two couplets:—

O adornment of beauties to thee write I * On a paper that flies as the
winds go by :

Could I fly, I had flown to their arms in desire, * But a bird with cut
wings, how shall ever he fly ?

"But after salutation from Captain Ahmad al-Danaf to the eldest of his sons, Mercury Ali of Cairo. Thou knowest that I tormented Salah al-Din the Cairene and befooled him till I buried him alive and reduced his lads to obey me, and amongst them Ali Kiff al-Jamal; and I am now become town-captain of Baghdad in the Diwan of the Caliph, who hath made me overseer of the suburbs. An thou be still mindful of our covenant, come to me; haply thou shalt play some trick in Baghdad which may promote thee to the Caliph's service, so he may appoint thee stipends and allowances and assign thee a lodging, which is what thou wouldst see and so the Peace be upon thee." When Ali read this letter, he kissed it, and laying it on his head, gave the water-carrier ten dinars; after which he returned to his barracks and told his comrades, and said to them, "I commend you one to other." Then he changed all his clothes, and donning a travelling cloak and a tarbush, took a case, containing a spear of bamboo-cane, four-and-twenty cubits long, made in several pieces to fit into one another. Quoth his lieutenant, "Wilt thou go a journey when the treasury is empty?" And quoth Ali, "When I reach Damascus I will send you what shall suffice you." Then he set out and fared on, till he overtook a caravan about to start, whereof were the Shahbandar, or Provost of the merchants, and forty other traders. They had all loaded their beasts except the Provost, whose loads lay upon the ground, and Ali heard his caravan-leader, who was a Syrian, say to the muleteers, "Bear a hand, one of you!" But they reviled him and abused him. Quoth Ali in himself, "None will suit me so well to travel withal as this leader." Now Ali was beardless and well-favoured; so he went up to and saluted the leader, who welcomed him, and said, "What seekest thou?" Replied Ali, "O my uncle, I see thee alone with forty mule-loads of goods; but why hast thou not brought hands to help thee?" Rejoined the other, "O my son, I hired two lads and clothed them and put in each one's pocket two hundred dinars; and they helped me till we came to the Darwayshes' Convent,¹ when they ran away." Quoth Ali, "Whither are you bound?" and quoth the Syrian, "To Aleppo," when Ali said, "I will lend thee a hand." Accordingly they loaded the beasts and the Provost mounted his she-mule and they set out, he rejoicing in Ali; and presently he loved him and made much of him and on this wise they fared on till nightfall, when

¹ Arab. "Al-Khanakah" now more usually termed a Takiyah (Pilgrim., i. 124).

they dismounted and ate and drank. Then came the time of sleep and Ali lay down on his side and made as if he slept; whereupon the Syrian stretched himself near him and Ali rose from his stead and sat down at the door of the merchant's pavilion. Presently, the Syrian turned over but found him not, for Ali continued sitting at the door of the tent till nigh upon daybreak, when he returned and lay down near the Syrian, who found him by his side, when he awoke, and said to himself, "If I ask him where he hath been, he will leave me and go away." So he dissembled with him and they went on till they came to a forest, in which was a cave where dwelt a rending lion. Now, whenever a caravan passed, they would draw lots among themselves, and him on whom the lot fell they would throw to the beast. So they drew lots, and the lot fell not save upon the Provost of the Merchants. And lo! the lion cut off their way awaiting his prey, wherefore the Provost was sore distressed and said to the leader, "Allah disappoint the fortunes¹ of the far one and bring his journey to naught! I charge thee, after my death, give my loads to my children." Quoth Ali the Clever One, "What meaneth all this?" So they told him the case and he said, "Why do ye run from the tom-cat of the desert? I warrant you I will kill him." So the Syrian went to the Provost and told him of this and he said, "If he slay him, I will give him a thousand dinars," and said the other merchants, "We will reward him likewise one and all." With this Ali put off his mantle and there appeared upon him a suit of steel; then he took a chopper of steel² and opening it turned the screw; after which he went forth alone and, standing in the road before the lion, cried out to him. The lion ran at him, but Ali of Cairo smote him between the eyes with his chopper and cut him in sunder, whilst the caravan-leader and the merchants looked on. Then said he to the leader, "Have no fear, O nuncle!" and the Syrian answered, saying, "O my son, I am thy servant for all future time." Then the Provost embraced him and kissed him between the eyes and gave him the thousand dinars, and each of the other merchants gave him

¹ Arab. "Ka'b al-ba'id" (Bresl. Edit. ix. 255)=heel or ankle, metaph. for fortune, reputation: so the Arabs say the "Ka'b of the tribe is gone!" here "the far one"=the caravan-leader.

² Arab. "Sharit," from Sharata=he scarified; "Mishrat"=a lancet and "Sharitah"=a mason's rule. Mr. Payne renders "Sharit" by whinyard: it must be a chopper-like weapon, with a pin or screw (laulab) to keep the blade open, like the snap of the Spaniard's cuchillo. Dozy explains it=épée, synonyme de Sayf.

twenty dinars. He deposited all the coin with the Provost, and they slept that night till the morning, when they set out again, intending for Baghdad, and fared on till they came to the Lion's Clump and the Wady of Dogs, where lay a villain Badawi, a brigand and his tribe, who sallied forth on them. The folk fled from the highwaymen, and the Provost said, "My moneys are lost!" when, lo! up came Ali in a buff coat hung with bells, and bringing out his long lance fitted the pieces together. Then he seized one of the Arab's horses and mounting it cried out to the Badawi Chief, saying, "Come out to fight me with spears!" Moreover he shook his bells and the Arab's mare took fright at the noise, and Ali struck the chief's spear and broke it. Then he smote him on the neck and cut off his head.¹ When the Badawin saw their chief fall, they ran at Ali, but he cried out, saying, "Allaho Akbar—God is Most Great!"—and falling on them broke them and put them to flight. Then he raised the Chief's head on his spear-point and returned to the merchants, who rewarded him liberally and continued their journey till they reached Baghdad. Thereupon Ali took his money from the Provost and committed it to the Syrian caravan-leader, saying, "When thou returnest to Cairo, ask for my barracks and give these moneys to my deputy." Then he slept that night, and on the morrow he entered the city and threading the streets, enquired for Calamity Ahmad's quarters; but none would direct him thereto.² So he walked on, till he came to the square Al-Nafz, where he saw children at play, and amongst them a lad called Ahmad al-Lakít,³ and said to himself, "O my Ali, thou shalt not get news of them but from their little ones." Then he turned and seeing a sweetmeat-seller bought Halwá of him and called to the children; but Ahmad al-Lakít drove the rest away and coming up to him, said, "What seekest thou?" Quoth Ali, "I had a son and he died and I saw him in a dream asking for sweetmeats: wherefore I have bought them and wish to give each child a bit." So saying, he gave Ahmad a slice, and he looked at it and seeing a dinar sticking to it, said, "Begone! I am no catamite: seek another than I." Quoth Ali, "O my son, none but a sharp fellow taketh the hire, even as he is a sharp one who giveth it. I have sought

¹ Text "Dimágh," a Persianism when used for the head: the word properly means brain or meninx.

² They were afraid even to stand and answer this remarkable ruffian.

³ Ahmad the Abortion, or the Foundling, nephew (sister's son) of Zaynah the Coney-catcher. See *supra*, p. 341.

all day for Ahmad al-Danaf's barrack, but none would direct me thereto; so this dinar is thine and thou wilt guide me thither." Quoth the lad, "I will run before thee and do thou keep up with me, till I come to the place, when I will catch up a pebble with my foot¹ and kick it against the door; and so shalt thou know it." Accordingly he ran on and Ali after him, till they came to the place, when the boy caught up a pebble between his toes and kicked it against the door so as to make the place known.— And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Seven Hundred and Eleventh Night,

She resumed, It hath reached me, O auspicious King, that when Ahmad the Abortion had made known the place, Ali laid hold of him and would have taken the dinar from him, but could not; so he said to him, "Go: thou deservest largesse, for thou art a sharp fellow, whole of wit and stout of heart. Inshallah, if I become a captain to the Caliph, I will make thee one of my lads." Then the boy made off and Ali Zaybak went up to the door and knocked; whereupon quoth Ahmad al-Danaf, "O doorkeeper, open the door; that is the knock of Quicksilver Ali the Cairene." So he opened the door, and Ali entered and saluted with the salam Ahmad who embraced him, and the Forty greeted him. Then Calamity Ahmad gave him a suit of clothes, saying, "When the Caliph made me captain, he clothed my lads and I kept this suit² for thee." Then they seated him in the place of honour, and setting on meat they ate well, and drink they drank hard, and made merry till the morning, when Ahmad said to Ali, "Beware thou walk not about the streets of Baghdad, but sit thee still in this barrack." Asked Ali, "Why so? Have I come hither to be shut up? No, I came to look about me and divert myself." Replied Ahmad, "O my son, think not that Baghdad be like Cairo. Baghdad is the seat of

¹ Here the sharp lad discovers the direction without pointing it out. I need hardly enlarge upon the prehensile powers of the Eastern foot; the tailor will hold his cloth between his toes and pick up his needle with it, whilst the woman can knead every muscle and at times catch a mosquito between the toes.

² Arab. "Hullah" = dress. In old days it was composed of the Burd or Ridá, the shoulder-cloth from 6 to 9 or 10 feet long, and the Izár or waist-cloth which was either tied or tucked into a girdle of leather or metal. The woman's waistcloth was called Nitáh and descended to the feet, while the upper part was doubled and provided with a Tikkah or string, over which it fell to the knees overhanging the lower folds. This doubling of the "Hujrah," or part round the waist, was called the "Hubkah."

the Caliphate; sharpeners abound therein and rogueries spring therefrom as worts spring out of earth." So Ali abode in the barrack three days when Ahmad said to him, "I wish to present thee to the Caliph, that he may assign thee an allowance." But he replied, "When the time cometh." So he let him go his own way. One day, as Ali sat in the barrack, his breast became straitened and his soul troubled and he said in himself, "Come, let us up and thread the ways of Baghdad and broaden my bosom." So he went out and walked from street to street, till he came to the middle bazar, where he entered a cook-shop and dined¹; after which he went out to wash his hands. Presently he saw forty slaves, with felt bonnets and steel cutlasses, come walking two by two; and last of all came Dalilah the Wily, mounted on a she-mule, with a gilded helmet which bore a ball of polished steel, and clad in a coat of mail, and such like. Now she was returning from the Diwan to the Khan of which she was portress; and when she espied Ali, she looked at him fixedly and saw that he resembled Calamity Ahmad in height and breadth. Moreover, he was clad in a striped Abá-cloak and a burnouse, with a steel cutlass by his side and similar gear, while valour shone from his eyes, testifying in favour of him and not in disfavour of him. So she returned to the Khan, and going in to her daughter, fetched a table of sand, and struck a geomantic figure, whereby she discovered that the stranger's name was Ali of Cairo and that his fortune overcame her fortune and that of her daughter. Asked Zaynab, "O my mother, what hath befallen thee that thou hast recourse to the sand-table?" Answered Dalilah, "O my daughter, I have seen this day a young man who resembleth Calamity Ahmad, and I fear lest he come to hear how thou didst strip Ahmad and his men and enter the Khan, and play us a trick, in revenge for what we did with his chief and the forty; for methinks he has taken up his lodging in Al-Danaf's barrack." Zaynab rejoined, "What is this? Methinks thou hast taken his measure." Then she donned her fine clothes and went out into the streets. When the people saw her, they all made love to her and she promised and sware and listened and coquetted and passed from market to market, till she saw Ali the Cairene coming, when she went up to him and rubbed her shoulder against him. Then she turned and said, "Allah give long life to folk of discrimination!" Quoth he, "How goodly is

¹ Arab "Taghaddá," the dinner being at eleven a.m. or noon.

thy form! To whom dost thou belong?" and quoth she, "To the gallant¹ like thee;" and he said, "Art thou wife or spinster?" "Married," said she. Asked Ali, "Shall it be in my lodging or thine?" and she answered, "I am a merchant's daughter and a merchant's wife and in all my life I have never been out of doors till to-day, and my only reason was that when I made ready food and thought to eat, I had no mind thereto without company. When I saw thee, love of thee entered my heart: so wilt thou deign solace my soul and eat a mouthful with me?" Quoth he, "Whoso is invited, let him accept." Thereupon she went on and he followed her from street to street, but presently he bethought himself and said, "What wilt thou do, and thou a stranger? Verily 'tis said:—Whoso doth whoredom in his strangerhood, Allah will send him back disappointed. But I will put her off from thee with fair words." So he said to her, "Take this dinar and appoint me a day other than this"; and she said, "By the Mighty Name, it may not be but thou shalt go home with me as my guest this very day and I will take thee to fast friend." So he followed her till she came to a house with a lofty porch and a wooden bolt on the door and said to him, "Open this lock." Asked he "Where is the key?" and she answered, "Tis lost." Quoth he, "Whoso openeth a lock without a key is a knave whom it behoveth the ruler to punish, and I know not how to open doors without keys⁴?" With this she raised her veil and showed him her face, whereat he took one glance of eyes that cost him a thousand sighs. Then she let fall her veil on the lock and repeating over it the names of the mother of Moses, opened it without a key and entered. He followed her and saw swords and steel-weapons hanging up; and she put off her veil and sat down with him. Quoth he to himself, "Accomplish what Allah hath decreed to thee," and bent over her, to take a kiss of her cheek; but she caught the kiss upon her palm, saying, "This becometh not but by night." Then she brought a tray of food and wine, and they ate and drank; after which she rose

¹ Arab. "Ghandúr" for which the Dictionaries give only 'fat, thick' It applies in Arabia especially to a Harámi, brigand or freebooter, most honourable of professions, slain in foray or fray, opposed to "Fatis," or carrion (the *corps crévé* of the Klephts), the man who dies the straw-death. (Pilgrimage, iii. 66.)

² My readers will note with surprise how such matters are hurried in the East. The picture is, however, true to life in lands where "flirtation" is utterly unknown and, indeed, impossible.

³ Arab. "Zabbah," the wooden bolt (before noticed) which forms the lock and is opened by a slider and pins. It is illustrated by Lane (M.E. Introduction).

⁴ *i.e.* I am not a petty thief.

and drawing water from the well, poured it from the ewer over his hands, whilst he washed them. Now whilst they were on this wise, she cried out and beat upon her breast, saying, "My husband had a signet-ring of ruby, which was pledged to him for five hundred dinars, and I put it on; but 'twas too large for me, so I straitened it with wax, and when I let down the bucket,¹ that ring must have dropped into the well. So turn thy face to the door, the while I doff my dress and go down into the well and fetch it." Quoth Ali, "'Twere shame on me that thou shouldst go down there, I being present; none shall do it save I." So he put off his clothes and tied the rope about himself and she let him down into the well. Now there was much water therein and she said to him, "The rope is too short; loose thyself and drop down." So he did himself loose from the rope and dropped into the water, in which he sank fathoms deep without touching bottom; whilst she donned her mantilla and taking his clothes, returned to her mother—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Seven Hundred and Twelfth Night,

She said, It hath reached me, O auspicious King, that when Ali of Cairo was in the well, Zaynab donned her mantilla and, taking his clothes, returned to her mother and said, "I have stripped Ali the Egyptian and cast him into the Emir Hasan's well, whence alas for his chance of escaping²!" Presently, the Emir Hasan, the master of the house, who had been absent at the Diwan, came home and finding the door open, said to his Syce, "Why didst thou not draw the bolt?" "O my lord," replied the groom, "indeed I locked it with my own hand." The Emir cried, "As my head liveth, some robber hath entered my house!" Then he went in and searched, but found none and said to the groom, "Fill the ewer, that I may make the Wuzu-ablution." So the man lowered the bucket into the well, but when he drew it up he found it heavy and looking down, saw something therein sitting; whereupon he let it fall into the water and cried out, saying, "O my lord, an Ifrit came up to me out of the well!" Replied the Emir, "Go and fetch four doctors of the law, that they may read the Koran over him, till he go away." So he fetched the doctors

¹ Arab. *Satl* = kettle, bucket. Lat. *Situla* (?)

² i.e. "there is no chance of his escaping." It may also mean, "And far from him (*Hayhát*) is escape."

and the Emir said to them, "Sit round this well and exorcise me this Ifrit." They did as he bade them; after which the groom and another servant lowered the bucket again and Ali clung to it and hid himself under it patiently till he came near the top, when he sprang out and landed among the doctors, who fell a-cuffing one another and crying out, "Ifrit! Ifrit!" The Emir looked at Ali and seeing him a young man, said to him, "Art thou a thief?" "No," replied Ali; "Then what dost thou in the well?" asked the Emir; and Ali answered, "I was asleep and dreamt a dream; so I went down to the Tigris to wash myself and dived, whereupon the current carried me under the earth and I came up in this well." Quoth the other, "Tell the truth.¹" So Ali told him all that had befallen him, and the Emir gave him an old gown and let him go. He returned to Calamity Ahmad's lodging and related to him all that had passed. Quoth Ahmad, "Did I not warn thee that Baghdad is full of women who play tricks upon men?" And quoth Ali Kitf al-Jamal, "I conjure thee by the Mighty Name, tell me how it is that thou art the chief of the lads of Cairo and yet hast been stripped by a girl?" This was grievous to Ali, and he repented him of not having followed Ahmad's advice. Then the Calamity gave him another suit of clothes and Hasan Shuman said to him, "Dost thou know the young person?" "No," replied Ali; and Hasan rejoined, "'Twas Zaynab, the daughter of Dalilah the Wily, the portress of the Caliph's Khan; and hast thou fallen into her toils, O Ali?" Quoth he, "Yes," and quoth Hasan, "O Ali, 'twas she who took thy Chief's clothes and those of all his men." "This is a disgrace to you all!" "And what thinkest thou to do?" "I purpose to marry her." "Put away that thought far from thee, and console thy heart of her." "O Hasan, do thou counsel me how I shall do to marry her." "With all my heart: if thou wilt drink from my hand and march under my banner, I will bring thee to thy will of her." "I will well." So Hasan made Ali put off his clothes; and taking a cauldron heated therein somewhat as it were pitch, wherewith he anointed him and he became like unto a blackamoor slave. Moreover, he smeared his lips and cheeks and pencilled his eyes with red Kohl.² Then he clad him in a slave's habit and giving him a tray of kabobs and wine, said to him, "There is a black cook in the Khan who requires from the bazar only meat;

¹ This is the way to take an Eastern when he tells a deliberate lie; and it often surprises him into speaking the truth.

² The conjunctiva in Africans is seldom white, often it is red and more frequently yellow.

and thou art now become his like; so go thou to him civilly and accost him in friendly fashion and speak to him in the blacks' lingo, and salute him, saying, 'Tis long since we met in the beer-ken. He will answer thee, I have been too busy: on my hands be forty slaves, for whom I cook dinner and supper, besides making ready a tray for Dalilah and the like for her daughter Zaynab and the dogs' food. And do thou say to him, Come, let us eat kabobs and lush swipes.¹ Then go with him into the saloon and make him drunken and question him of his service, how many dishes and what dishes he hath to cook, and ask him of the dogs' food and the keys of the kitchen and the larder, and he will tell thee; for a man when he is drunken telleth all he would conceal were he sober. When thou hast done this, drug him and don his clothes, and sticking the two knives in thy girdle, take the vegetable-basket and go to the market and buy meat and greens, with which do thou return to the Khan and enter the kitchen and the larder and cook the food. Dish it up and put Bhang in it, so as to drug the dogs and the slaves, and Dalilah and Zaynab; and, lastly, serve up. When all are asleep, hie thee to the upper chamber and bring away every suit of clothes thou wilt find hanging there. And if thou have a mind to marry Zaynab, bring with thee also the forty carrier pigeons." So Ali went to the Khan, and going in to the cook, saluted him and said, "'Tis long since I met thee in the beer-ken." The slave replied, "I have been busy cooking for the slaves and the dogs." Then he took him, and making him drunken, questioned him of his work. Quoth the kitchener, "Every day I cook five dishes for dinner and the like for supper; and yesterday they sought of me a sixth dish,² yellow rice,³ and a seventh, a mess of cooked pomegranate seed." Ali asked, "And what is the order of thy service?" and the slave answered, "First I serve up Zaynab's tray, next Dalilah's; then I feed the slaves and give the dogs their sufficiency of meat, and the least that satisfies them is a pound each." But, as fate would have it, he forgot to ask him of the keys. Then he drugged him and donned his clothes; after which he took the basket and went to the market. There he bought

¹ So in the texts, possibly a clerical error for the wine which he had brought with the kabobs. But beer is the especial tipple of African slaves in

² "Laun," prop. = color, hue; but applied to species and genus, our "kind"; and especially to dishes which differ in appearance; whilst in Egypt it means any dish.

³ Arab. 'Zardah' = rice dressed with honey and saffron. Vol. ii. night cxvii. The word is still common in Turkey.

meat and greens;—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Seven Hundred and Thirteenth Night,

She continued, It hath reached me, O auspicious King, that Ali of Cairo, after drugging the cook-slave with Bhang, took the two knives, which he stuck in his belt and, carrying the vegetable-basket, went to the market where he bought meat and greens; and, presently returning to the Khan, he saw Dalilah seated at the gate, watching those who went in and came out, and the forty slaves with her, armed. So he heartened his heart and entered; but Dalilah knew him and said to him, "Back, O captain of thieves! Wilt thou play a trick on me in the Khan?" Thereupon he (dressed as a slave) turned and said to her, "What sayest thou, O portress?" She asked, "What hast thou done with the slave, our cook? say me if thou hast killed or drugged him?" He answered, "What cook? Is there here another slave-cook than I?" She rejoined, "Thou liest, thou art Mercury Ali the Cairene." And he said to her, in slaves' patois, "O portress, are the Cairenes black or white? I will slave for you no longer." Then said the slaves to him, "What is the matter with thee, O our cousin?" Cried Dalilah, "This is none of your uncle's children, but Ali Zaybak the Egyptian; and meseems he hath either drugged your cousin or killed him." But they said, "Indeed this is our cousin Sa'adu'llah the cook"; and she, "Not so, 'tis Mercury Ali, and he hath dyed his skin." Quoth the sharper, "And who is Ali? I am Sa'adu'llah." Then she fetched unguent of proof, with which she anointed Ali's fore-arm and rubbed it; but the black did not come off, whereupon quoth the slaves, "Let him go and dress us our dinner." Quoth Dalilah, "If he be indeed your cousin, he knoweth what you sought of him yesternight¹ and how many dishes he cooketh every day." So they asked him of this and he said, "Every day I cook you five dishes for the morning and the like for the evening meal, lentils and rice, and broth and stew,² and sherbet of roses: and yesternight ye sought of me a sixth dish and a seventh, to wit, yellow rice and cooked pomegranate seed." And the slaves said, "Right!" Then quoth Dalilah, "In with him, and

¹ Arab. "Laylat Ams," the night of yesterday (Al-bárihah) not our "last night," which would be the night of the day spoken of.

² Arab "Yakhni," a word much used in Persia and India and properly applied to the complicated broth prepared for the rice and meat. For a good recipe see Herklots, Appendix xxix.

if he know the kitchen and the larder, he is indeed your cousin ; but if not, kill him." Now the cook had a cat which he had brought up, and whenever he entered the kitchen, it would stand at the door and spring to his back as soon as he went in. So when Ali entered, the cat saw him and jumped on his shoulders ; but he threw it off and it ran before him to the door of the kitchen and stopped there. He guessed that this was the kitchen door ; so he took the keys and seeing one with traces of feathers thereon, knew it for the kitchen key and therewith opened the door. Then he entered and setting down the greens, went out again, led by the cat, which ran before him and stopped at another door. He guessed that this was the larder, and seeing one of the keys marked with grease knew it for the key and opened the door therewith ; whereupon quoth the slaves, " O Dalilah, were he a stranger, he had not known the kitchen and the larder, nor had he been able to distinguish the keys thereof from the rest ; verily, he is our cousin Sa'adu'llah." Quoth she, " He learned the places from the cat and distinguished the keys one from the other by the appearance : but this cleverness imposeth not upon *me*." Then he returned to the kitchen where he cooked the dinner and carrying Zaynab's tray up to her room, saw all the stolen clothes hanging up ; after which he went down and took Dalilah her tray and gave the slaves and the dogs their rations. The like he did at sundown and drugged Dalilah's food and that of Zaynab and the slaves. Now the doors of the Khan were opened and shut with the sun. So Ali went forth and cried out, saying, " O dwellers in the Khan, the watch is set and we have loosed the dogs ; whoso stirreth out after this can blame none save himself." But he had delayed the dogs' supper and put poison therein ; consequently, when he set it before them, they ate of it and died while the slaves and Dalilah and Zaynab still slept under Bhang. Then he went up and took all the clothes and the carrier pigeons and, opening the gate, made off to the barrack of the Forty, where he found Hasan Shuman the Pestilence, who said to him, " How hast thou fared ? " Thereupon he told him what had passed and he praised him. Then he caused him put off his clothes and boiled a decoction of herbs wherewith he washed him, and his skin became white as it was ; after which he donned his own dress and going back to the Khan, clad the cook in the habit he had taken from him and made him smell to the counter-drug ; upon which the slave awoke and going forth to the greengrocer's, bought vegetables and returned to the Khan. Such was the case with Al-Zaybak of Cairo ; but

as regards Dalilah the Wily, when the day broke, one of the lodgers in the Khan came out of his chamber and, seeing the gate open and the slaves drugged and the dogs dead, he went in to her and found her lying drugged, with a scroll on her neck and at her head a sponge steeped in the counter-drug. He set the sponge to her nostrils and she awoke and asked, "Where am I?" The merchant answered, "When I came down from my chamber I saw the gate of the Khan open and the dogs dead and found the slaves and thee drugged." So she took up the paper and read therein these words, "None did this deed save Ali the Egyptian." Then she awoke the slaves and Zaynab by making them smell the counter-Bhang and said to them, "Did I not tell you that this was Ali of Cairo?" presently adding to the slaves, "But do ye conceal the matter." Then she said to her daughter, "How often have I warned thee that Ali would not forego his revenge? He hath done this deed in requital of that which thou diddest with him, and he had it in his power to do with thee other than this thing; but he refrained therefrom out of courtesy and a desire that there should be love and friendship between us." So saying, she doffed her man's gear and donned woman's attire¹ and, tying the kerchief of peace about her neck, repaired to Ahmad al-Danaf's barrack. Now when Ali entered with the clothes and the carrier-pigeons, Hasan Shuman gave the hall-keeper the price of forty pigeons and he bought them and cooked them amongst the men. Presently there came a knock at the door and Ahmad said, "That is Dalilah's knock: rise and open to her, O hall-keeper." So he admitted her and—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Seven Hundred and Fourteenth Night,

She pursued, It hath reached me, O auspicious King, that when Dalilah was admitted, Hasan asked her, "What bringeth thee hither, O ill-omened old woman? Verily, thou and thy brother Zurayk the fishmonger are of a piece!" and she answered, "O captain, I am in the wrong and this my neck is at thy mercy; but tell me which of you it was that played me this trick?" Quoth Calamity Ahmad, "'Twas the first of my lads." Rejoined Dalilah, "For the sake of Allah intercede with him to give me back the carrier-pigeons and what not, and thou wilt lay me under great

¹ In token of defeat and in acknowledgment that she was no match for men

obligation." When Hasan heard this he said, "Allah requite thee, O Ali! Why didst thou cook the pigeons?" and Ali answered, "I knew not that they were carrier-pigeons." Then said Ahmad, "O hall-keeper, bring us the cooked pigeons." So he brought them and Dalilah took a piece and tasting it, said, "This is none of the carrier-pigeons' flesh, for I fed them on grains of musk and their meat is become even as musk." Quoth Shuman, "An thou desire to have the carrier-pigeons, comply with Ali's will." Asked she, "What is that?" And Hasan answered, "He would have thee marry him to thy daughter Zaynab." She said, "I have not command over her except of affection"; and Hasan said to Ali the Cairene, "Give her the pigeons." So he gave them to her, and she took them and rejoiced in them. Then quoth Hasan to her, "There is no help but thou return us a sufficient reply"; and Dalilah rejoined, "If it be indeed his wish to marry her, it availed nothing to play this clever trick upon us; it behoveth him rather to demand her in marriage of her mother's brother and her guardian Captain Zurayk, him who crieth out, saying:—Ho! a pound of fish for two farthings! and who hangeth up in his shop a purse containing two thousand dinars." When the Forty heard this, they all rose and cried out, saying, "What manner of blather is this, O harlot? Dost thou wish to bereave us of our brother Ali of Cairo?" Then she returned to the Khan and said to her daughter, "Ali the Egyptian seeketh thee in marriage." Whereat Zaynab rejoiced, for she loved him because of his chaste forbearance towards her,¹ and asked her mother what had passed. So she told her, adding, "I made it a condition that he should demand thy hand of thine uncle, so I might make him fall into destruction." Meanwhile Ali turned to his fellows and asked them, "What manner of man is this Zurayk?" and they answered, "He was chief of the sharpers of Al-Irak land and could all but pierce mountains and lay hold upon the stars. He would steal the Kohl from the eye and, in brief, he had not his match for roguery; but he hath repenteth his sins and forsworn his old way of life and opened him a fishmonger's shop. And now he hath amassed two thousand dinars by the sale of fish and laid them in a purse with strings of silk, to which he hath tied bells and rings and rattles of brass, hung on a peg within the doorway. Every time he openeth his shop he suspendeth the said purse and crieth out saying:—Where are ye, O sharpers of Egypt, O prigs of Al-Irak, O

¹ This is a neat touch of nature. Many a woman, even of the world, has fallen in love with a man before indifferent to her because he did not take advantage of her when he had the opportunity.

tricksters of Ajam-land? Behold, Zurayk the fishmonger hath hung up a purse in front of his shop, and whoso pretendeth to craft and cunning, and can take it by sleight, it is his. So the long-fingered and greedy-minded come and try to take the purse, but cannot; for, whilst he frieth his fish and tendeth the fire, he layeth at his feet scone-like circles of lead; and whenever a thief thinketh to take him unawares and maketh a snatch at the purse he casteth at him a load of lead and slayeth him or doeth him a damage. So, O Ali, wert thou to tackle him, thou wouldst be as one who jostleth a funeral cortège, unknowing who is dead¹; for thou art no match for him, and we fear his mischief for thee. Indeed, thou hast no call to marry Zaynab, and he who leaveth a thing alone liveth without it." Cried Ali, "This were shame, O comrades; needs must I take the purse: but bring me a young lady's habit." So they brought him women's clothes and he clad himself therein and stained his hands with Henna, and modestly hung down his veil. Then he donned petticoat-trousers and walking boots. He also made himself a pair of false breasts with bird's crops and filled them with thickened milk and tied round his hips and over his belly a piece of linen, which he stuffed with cotton, girding himself over all with a kerchief of silk well starched. Then he went out, whilst all who saw him exclaimed, "What a fine pair of hind cheeks!" Presently he saw an ass-driver coming, so he gave him a dinar and mounting, rode till he came to Zurayk's shop, where he saw the purse hung up and the gold glittering through it. Now Zurayk was frying fish, and Ali said, "O ass-man, what is that smell?" Replied he, "It's the smell of Zurayk's fish." Quoth Ali, "I am a woman with child and the smell harmeth me; go, fetch me a slice of the fish." So the donkey-boy said to Zurayk, "What aileth thee to fry fish so early and annoy pregnant women with the smell? I have here the wife of the Emir Hasan Sharr al-Tarik, and she is with child; so give her a bit of fish, for the babe stirreth in her womb. O Protector, O my God, avert from us the mischief of this day!" Thereupon Zurayk took a piece of fish and would have fried it, but the fire had gone out and he went in to rekindle it. Meanwhile Ali dismounted and sitting down, he cried aloud, saying, "O my back! O my side!" Whereupon the driver turned and said, "What aileth thee, O my lady?" Replied Ali, "I have mis-carried"; whereupon Zurayk looked out and fled affrighted into

¹ The slightest movement causes a fight at a funeral or a wedding procession in the East; even amongst the "mild Hindus."

the inner shop. Quoth the donkey-driver, "Allah torment thee, O Zurayk! The lady hath miscarried and thou art no match for her husband. Why must thou make a stench so early in the morning? I said to thee:—Bring her a slice, but thou wouldst not." Thereupon, he took his ass and went his way and, as Zurayk still did not appear, Ali put out his hand to the purse; but no sooner had he touched it than the bells and rattles and rings began to jingle and the gold to chink. Quoth Zurayk, who returned at the sound, "Thy perfidy hath come to light, O gallows-bird! Wilt thou put a cheat on me and thou in a woman's habit? Now take what cometh to thee!" And he threw a cake of lead at him, but it went agley and lighted on another; whereupon the people rose against Zurayk and said to him, "Art thou a tradesman or a swashbuckler? An thou be a tradesman, take down thy purse and spare the folk thy mischief." He replied, "Bismillah, in the name of Allah! On my head be it." As for Ali, he made off to the barrack and told Hasan Shuman what had happened, after which he put off his woman's gear, and donning a groom's habit which was brought to him by his chief, took a dish and five dirhams. Then he returned to Zurayk's shop and the fishmonger said to him, "What dost thou want, O my master¹?" He showed him the dirhams and Zurayk would have given him of the fish in the tray, but he said, "I will have none save hot fish." So he set fish in the earthen pan, and finding the fire dead went in to relight it; whereupon Ali put out his hand to the purse and caught hold of the end of it. The rattles and rings and bells jingled, and Zurayk said, "Thy trick hath not deceived me. I knew thee, for all thou art disguised as a groom, by the grip of thy hand on the dish and the dirhams."—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Seven Hundred and Fifteenth Night,

She resumed, It hath reached me, O auspicious King, that when Ali of Egypt put out his hand to the purse, the bells and rings jingled and Zurayk said, "Thy trick hath not deceived me. For all thou comest disguised as a groom I knew thee by the grip of thy hand on the dish and the dirhams!" So saying he threw the lead at him, but he avoided it and it fell into the pan full of hot fish and broke it and overturned it, fat and all, upon the

¹ Arab. "Yá Ustá" (for "Ustáz"). The Pers. term is Ustád=a craft-master, an artisan, and especially a barber. Here it is merely a polite address.

breast and shoulders of the Kazi, who was passing. The oil ran down inside his clothes to his middle, and he cried out, "O my privities! What a sad pickle you are in! Alas, unhappy I! Who hath played me this trick?" Answered the people, "O our lord, it was some small boy that threw a stone into the pan: but for Allah's ward, it had been worse." Then they turned, and seeing the loaf of lead, and that it was Zurayk who had thrown it, rose against him, and said to him, "O Zurayk, this is not allowed of Allah! Take down the purse or it shall go ill for thee." Answered he, "I will take it down, Inshallah!" Meanwhile Ali returned to the barrack and told his comrades, who cried, "Where is the purse?" all that had passed, and they said, "Thou hast exhausted two-thirds of his cunning." Then he changed his groom's dress for the garb of a merchant, and going out, met a snake-charmer with a bag of serpents and a wallet containing his kit, to whom said he, "O charmer, come and amuse my lads, and thou shalt have largesse." So he accompanied him to the barrack where he fed him, and drugging him with Bhang, doffed his clothes and put them on. Then he took the bags, and repairing to Zurayk's shop, began to play the reed-pipe. Quoth Zurayk, "Allah provide thee!" But Ali pulled out the serpents and cast them down before him; whereat the fish-seller, who was afraid of snakes, fled from them into the inner shop. Thereupon Ali picked up the reptiles, and thrusting them back into the bag, stretched out his hand and caught hold of the end of the purse. The rings again rang and the bells and rattles jangled, and Zurayk cried, "Wilt thou never cease to play me tricks? Now thou feignest thyself a serpent-charmer!" So saying, he took up a piece of lead and hurled it at Ali; but it missed him and fell on the head of a groom who was passing by, following his master, a trooper, and knocked him down. Quoth the soldier, "Who felled him?" and the folk said, "'Twas a stone fell from the roof." So the soldier passed on, and the people, seeing the piece of lead, went up to Zurayk, and cried to him, "Take down the purse!" and he said, "Inshallah, I will take it down this very night!" Ali ceased not to practise upon Zurayk till he had made seven different attempts but without taking the purse. Then he returned the snake-charmer his clothes and kit, and gave him due benevolence; after which he went back to Zurayk's shop and heard him say, "If I leave the purse here to-night, he will dig through the shop-wall and take it; I will carry it home with me." So he arose and shut the shop. Then he took down the purse, and

putting it in his bosom, set out home, till he came near his house, when he saw a wedding in a neighbour's lodging, and said to himself, "I will hie me home and give my wife the purse, and don my fine clothes and return to the marriage." And Ali followed him. Now Zurayk had married a black girl, one of the freed women of the Wazir Ja'afar, and she had borne him a son, whom he named Abdallah, and he had promised her to spend the money in the purse on the occasion of the boy's circumcision and of his marriage-procession. So he went into his house, and as he entered, his wife saw that his face was overcast, and asked him, "What hath caused thy sadness?" Quoth he, "Allah hath afflicted me this day with a rascal who made seven attempts to get the purse, but without avail"; and quoth she, "Give it to me, that I may lay it up against the boy's festival day." (Now Ali, who had followed him, lay hidden in a closet whence he could see and hear all.) So he gave her the purse and changed his clothes, saying, "Keep the purse safely, O Umm Abdallah, for I am going to the wedding." But she said, "Take thy sleep awhile." So he lay down and fell asleep. Presently, Ali rose, and going on tiptoe to the purse, took it and went to the house of the wedding and stood there, looking on at the fun. Now meanwhile, Zurayk dreamt that he saw a bird fly away with the purse and awaking in affright, said to his wife, "Rise, look for the purse." So she looked and, finding it gone, buffeted her face, and said, "Alas the blackness of thy fortune, O Umm Abdallah! A sharker hath taken the purse." Quoth Zurayk, "By Allah, it can be none other than rascal Ali, who hath plagued me all day! He hath followed me home and seized the purse; and there is no help but that I go and get it back." Quoth she, "Except thou bring it, I will lock on thee the door and leave thee to pass the night in the street." So he went up to the house of the wedding, and seeing Ali looking on, said to himself, "This is he who took the purse, but he lodgeth with Ahmad al-Danaf." So he forewent him to the barrack, and climbing up at the back, dropped down into the saloon, where he found every one asleep. Presently there came a rap at the door and Zurayk asked, "Who is there?" "Ali of Cairo," answered the knocker; and Zurayk said, "Hast thou brought the purse?" So Ali thought it was Hasan Shuman and replied, "I have brought it¹; open the door." Quoth Zurayk, "Impossible that I open to

¹ In common parlance Arabs answer a question (like the classics of Europe who rarely used Yes and No, Yea and Nay) by repeating its last words. They have, however, many affirmative particles, e.g. Ni'am, which answers a negative "Dost thou not go?"—Ni'am (Yes!); and Ajal, a stronger

thee till I see the purse; for thy chief and I have laid a wager about it." Said Ali, "Put out thy hand." So he put out his hand through the hole in the side door and Ali laid the purse in it; whereupon Zurayk took it and going forth as he had come in, returned to the wedding. Ali stood for a long while at the door, but none opened to him; and at last he gave a thundering knock that awoke all the men, and they said, "That is Ali of Cairo's peculiar rap." So the hall-keeper opened to him and Hasan Shuman said to him, "Hast thou brought the purse?" Replied Ali, "Enough of jesting, O Shuman: didst thou not swear that thou wouldest not open to me till I showed thee the purse, and did I not give it thee through the hole in the side door? And didst thou not say to me, I am sworn never to open the door till thou show me the purse?" Quoth Hasan, "By Allah, 'twas not I who took it, but Zurayk!" Quoth Ali, "Needs must I get it again," and repaired to the house of the wedding, where he heard the buffoon¹ say, "Bravo,² O Abu Abdallah! Good luck to thee with thy son!" Said Ali, "My luck is in the ascendant," and going to the fishmonger's lodging, climbed over the back wall of the house and found his wife asleep. So he drugged her with Bháng and clad himself in her clothes. Then he took the child in his arms and went round, searching, till he found a palm-leaf basket containing buns,³ which Zurayk of his niggardliness, had kept from the greater feast. Presently, the fishmonger returned and knocked at the door, whereupon Ali imitated his wife's voice and asked, "Who is at the door?" "Abu Abdallah," answered Zurayk, and Ali said, "I swore that I would not open the door to thee, except thou broughtest back the purse." Quoth the fishmonger, "I have brought it." Cried Ali, "Here with it into my

form following a command, *e.g.* Sir (go)—Ajal, Yes, verily. The popular form is *Aywá* ('*Iláhi*)=Yes, by Allah. The chief negatives are *Má* and *Lá*, both often used in the sense of "There is not."

¹ Arab. "*Khalbús*," prop. the servant of the *Almah*-girls, who acts buffoon as well as pimp. The "*Maskharah*" (whence our "mask") corresponds with the fool or jester of mediæval Europe: amongst the *Arnauts* he is called "*Suttari*" and is known by his fox's tails: he mounts a mare, tom-toms on the kettle-drum, and is generally one of the bravest of the corps.

² Arab. "*Shúbash*," pronounced in Egypt *Shobash*: it is the Persian *Sháh-básh*, lit.=be a King, equivalent to our bravo. Here, however, the allusion is to the buffoon's cry at an Egyptian feast, "*Shohbash 'alayk, yá Sáhib al-faraj*,"=a present is due from thee, O giver of the fête! See Lane, *M.E.* xxvii.

³ Arab. "*Ka'ak al-íd*"; the former is the Arab form of the Persian "*Kahk*" (still retained in Egypt) whence I would derive our word "cake." It alludes to the sweet cakes which are served up with dates, the *quatre mendiants* and *sherbets* during visits of the Lesser (not the greater) Festival, at the end of the *Ramazan* fast. (Lane, *M.E.* xxv.)

hand before I open the door"; and Zurayk answered, saying, "Let down the basket and take it therein." So Sharper Ali let down the basket and the other put the purse therein, whereupon Ali took it and drugged the child. Then he aroused the woman and making off by the back way as he had entered, returned with the child and the purse and the basket of cakes to the barrack and showed them all to the Forty, who praised his dexterity. Thereupon he gave them cakes, which they ate, and made over the boy to Hasan Shuman, saying, "This is Zurayk's child; hide it by thee." So he hid it and fetching a lamb, gave it to the hall-keeper who cooked it whole, wrapped in a cloth, and laid it out shrouded as it were a dead body. Meanwhile Zurayk stood awhile, waiting at the door, then gave a knock like thunder and his wife said to him, "Hast thou brought the purse?" He replied, "Didst thou not take it up in the basket thou diddest let down but now?" and she rejoined, "I let no basket down to thee, nor have I set eyes on the purse." Quoth he, "By Allah the sharper hath been beforehand with me and hath taken the purse again!" Then he searched the house and found the basket of cakes gone and the child missing, and cried out, saying, "Alas, my child!" Whereupon the woman beat her breast and said, "I and thee to the Wazir, for none hath killed my son save this sharper, and all because of thee." Cried Zurayk, "I will answer for him." So he tied the kerchief of truce about his neck, and going to Ahmad al-Danaf's lodging, knocked at the door. The hall-keeper admitted him, and as he entered, Hasan Shuman asked him, "What bringeth thee here?" He answered, "Do ye intercede with Ali the Cairene to restore me my child and I will yield to him the purse of gold." Quoth Hasan, "Allah requite thee, O Ali! Why didst thou not tell me it was his child?" "What hath befallen him?" cried Zurayk; and Hasan replied, "We gave him raisins to eat, and he choked and died; and this is he." Quoth Zurayk, "Alas, my son! What shall I say to his mother?" Then he rose and opening the shroud, saw it was a lamb barbecued and said, "Thou makest sport of me, O Ali!" Then they gave him the child, and Calamity Ahmad said to him, "Thou didst hang up the purse, proclaiming that it should be the property of any sharper who should be able to take it, and Ali hath taken it; so 'tis the very property of our Cairene." Zurayk answered, "I make him a present of it"; but Ali said to him, "Do thou accept it on account of thy niece Zaynab." And Zurayk replied, "I accept it." Then quoth the Forty, "We demand of thee Zaynab in marriage for Ali of Cairo"; but quoth he, "I

have no control over her save of kindness." Hasan asked, "Dost thou grant our suit?" and he answered, "Yes, I will grant her in marriage to him who can avail to her mahr or marriage-settlement." "And what is her dowry?" enquired Hasan; and Zurayk replied, "She hath sworn that none shall wed her save the man who bringeth her the robe of Kamar, daughter of Azariah the Jew and the rest of her gear."—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Seven Hundred and Sixteenth Night,

She said, It hath reached me, O auspicious King, that when Zurayk replied to Shuman, "She hath sworn that none shall wed and bed with her save the man who bringeth her the clothes of Kamar, daughter of Azariah the Jew, and her crown and girdle and pantoufle¹ of gold," Ali cried, "If I do not bring her the clothes this very night, I renounce my claim to her." Rejoined Zurayk, "O Ali, thou art a dead man if thou play any of thy pranks on Kamar." "Why so?" asked Ali; and the other answered, "Her father, Jew Azariah, is a skilful, wily, perfidious magician who hath the Jinn at his service. He owneth without the city a castle, whose walls are one brick of gold and one of silver, and which is visible to the folk only whilst he is therein: when he goeth forth it disappeareth. He brought his daughter this dress I speak of from an enchanted treasure, and every day he layeth it in a charger of gold and, opening the windows of the palace, crieth out:—"Where are the sharpers of Cairo, the prigs of Al-Irak, the master-thieves of Ajam-land? Whoso prevaieth to take this dress, 'tis his. So all the long-fingered ones essayed the adventure, but failed to take it, and he turned them by his magic into apes and asses." But Ali said, "I will assuredly take it, and Zaynab shall be displayed therein.²" So he went to the shop of the Jew and found him a man of stern and forbidding aspect, seated with scales and stone-weights and gold and silver and nests of drawers and so forth before him, and a she-mule tethered hard by. Presently he rose, and shutting his shop, laid the gold and silver in two purses, which he placed in a pair of saddle-

¹ Arab. "Tásúmah," a rare word for a peculiar slipper. Dozy (*s.v.*) says only, espèce de chaussure, sandale, pantoufle, soulier.

² Arab. "Ijtílá" = the displaying of the bride on her wedding night so often alluded to in *The Nights*.

out, saying, "Where are the sharpers of Cairo? Where are the prigs of Al-Irak, the master-thieves of the Ajam-land? Whoso can take this dress by his sleight, 'tis his!" Then he pronounced certain magical words, and a tray of food spread itself before him. He ate and conjured a second time, whereupon the tray disappeared; and yet a third time, when a table of wine was placed between his hands and he drank. Quoth Ali, "I know not how I am to take the dress except if he be drunken." Then he stole up behind the Jew whinger in grip; but the other turned and conjured, saying to his hand, "Hold with the sword"; whereupon Ali's right arm was held and abode half-way in the air hending the hanger. He put out his left hand to the weapon, but it also stood fixed in the air, and so with his right foot, leaving him standing on one foot. Then the Jew dispelled the charm from him and Ali became as before. Presently Azariah struck a table of sand and found that the thief's name was Mercury Ali of Cairo; so he turned to him and said, "Come nearer! Who art thou and what dost thou here?" He replied, "I am Ali of Cairo, of the band of Ahmad al-Danaf. I sought the hand of Zaynab, daughter of Dalilah the Wily, and she demanded thy daughter's dress to her dowry; so do thou give it to me and become a Moslem, an thou wouldst save thy life." Rejoined the Jew, "After thy death! Many have gone about to steal the dress, but failed to take it from me; wherefore an thou deign be advised, thou wilt begone and save thyself; for they only seek the dress of thee that thou mayst fall into destruction; and indeed, had I not seen by geomancy that thy fortune over-rideth my fortunes, I had smitten thy neck." Ali rejoiced to hear that his luck overcame that of the Jew, and said to him, "There is no help for it but I must have the dress and thou must become a True

Believer." Asked the Jew, "Is this thy will and last word?" and Ali answered, "Yes." So the Jew took a cup and filling it with water, conjured over it and said to Ali, "Come forth from this shape of a man into the form of an ass." Then he sprinkled him with the water and straightway he became a donkey, with hoofs and long ears, and fell to braying after the manner of asinines. The Jew drew round him a circle which became a wall over against him, and drank on till the morning, when he said to Ali, "I will ride thee to-day and give the she-mule a rest." So he locked up the dress, the charger, the rod and the charms in a cupboard¹ and conjured over Ali, who followed him. Then he set the saddle-bags on his back and mounting, fared forth the castle, whereupon it disappeared from sight and he rode into Baghdad, till he came to his shop, where he alighted and emptied the bags of gold and silver into the trays before him. As for Ali, he was tied up by the shop-door, where he stood in his asinine form hearing and understanding all that passed, without being able to speak. And behold, up came a young merchant with whom Fortune had played the tyrant and who could find no easier way of earning his livelihood than water-carrying. So he brought his wife's bracelets to the Jew and said to him, "Give me the price of these bracelets that I may buy me an ass." Asked the Jew, "What wilt thou do with him?" and the other answered, "O master, I mean to fetch water from the river on his back, and earn my living thereby." Quoth the Jew, "Take this ass of mine." So he sold him the bracelets and received the ass-shaped Ali of Cairo in part payment and carried him home. Quoth Ali to himself, "If the ass-man clap the pannel on thee and load thee with water-skins and go with thee half a score journeys a day he will ruin thy health and thou wilt die." So when the water carrier's wife came to bring him his fodder, he butted her with his head and she fell on her back; whereupon he sprang on her and smote her brow with his mouth. She cried aloud and the neighbours came to her assistance and beat him and raised him off her breast. When her husband, the intended water-carrier, came home, she said to him, "Now either divorce me or return the ass to his owner." He asked, "What hath happened?" and she answered, "This is a devil in the guise of a donkey. He sprang upon me, and had not the neighbours beaten him off my bosom he had done me an injury." So he carried the ass back to the Jew, who said to him, "Wherefore hast thou brought him back?" and he replied,

Arab. "Khishkhanah"; a mixed word from Khaysh = canvas or stuffs generally and Pers. Khānah = house room. Dozy (*s.v.*) says *armetic, bufft.*

bags and set on the she-mule's back. Then he mounted and rode till he reached the city-outskirts, followed, without his knowledge, by Ali, when he took out some dust from a pocket-purse and, muttering over it, sprinkled it upon the air. No sooner had he done this than sharper Ali saw a castle which had not its like, and the Jew mounted the steps upon his beast which was a subject Jinni; after which he dismounted and taking the saddle-bags off her back, dismissed the she-mule and she vanished. Then he entered the castle and sat down. Presently he arose and opening the lattices, took a wand of gold, which he set up in the open window and, hanging thereto a golden charger by chains of the same metal, laid in it the dress, whilst Ali watched him from behind the door, and presently he cried out, saying, "Where are the sharpers of Cairo? Where are the prigs of Al-Irak, the master-thieves of the Ajam-land? Whoso can take this dress by his sleight, 'tis his!" Then he pronounced certain magical words, and a tray of food spread itself before him. He ate and conjured a second time, whereupon the tray disappeared; and yet a third time, when a table of wine was placed between his hands and he drank. Quoth Ali, "I know not how I am to take the dress except if he be drunken." Then he stole up behind the Jew whinger in grip; but the other turned and conjured, saying to his hand, "Hold with the sword"; whereupon Ali's right arm was held and abode half-way in the air hending the hanger. He put out his left hand to the weapon, but it also stood fixed in the air, and so with his right foot, leaving him standing on one foot. Then the Jew dispelled the charm from him and Ali became as before. Presently Azariah struck a table of sand and found that the thief's name was Mercury Ali of Cairo; so he turned to him and said, "Come nearer! Who art thou and what dost thou here?" He replied, "I am Ali of Cairo, of the band of Ahmad al-Danaf. I sought the hand of Zaynab, daughter of Dalilah the Wily, and she demanded thy daughter's dress to her dowry; so do thou give it to me and become a Moslem, an thou wouldst save thy life." Rejoined the Jew, "After thy death! Many have gone about to steal the dress, but failed to take it from me; wherefore an thou deign be advised, thou wilt begone and save thyself; for they only seek the dress of thee that thou mayst fall into destruction; and indeed, had I not seen by geomancy that thy fortune over-rideth my fortunes, I had smitten thy neck." Ali rejoiced to hear that his luck overcame that of the Jew, and said to him, "There is no help for it but I must have the dress and thou must become a True

Believer." Asked the Jew, "Is this thy will and last word?" and Ali answered, "Yes." So the Jew took a cup and filling it with water, conjured over it and said to Ali, "Come forth from this shape of a man into the form of an ass." Then he sprinkled him with the water and straightway he became a donkey, with hoofs and long ears, and fell to braying after the manner of asinines. The Jew drew round him a circle which became a wall over against him, and drank on till the morning, when he said to Ali, "I will ride thee to-day and give the she-mule a rest." So he locked up the dress, the charger, the rod and the charms in a cupboard¹ and conjured over Ali, who followed him. Then he set the saddle-bags on his back and mounting, fared forth the castle, whereupon it disappeared from sight and he rode into Baghdad, till he came to his shop, where he alighted and emptied the bags of gold and silver into the trays before him. As for Ali, he was tied up by the shop-door, where he stood in his asinine form hearing and understanding all that passed, without being able to speak. And behold, up came a young merchant with whom Fortune had played the tyrant and who could find no easier way of earning his livelihood than water-carrying. So he brought his wife's bracelets to the Jew and said to him, "Give me the price of these bracelets that I may buy me an ass." Asked the Jew, "What wilt thou do with him?" and the other answered, "O master, I mean to fetch water from the river on his back, and earn my living thereby." Quoth the Jew, "Take this ass of mine." So he sold him the bracelets and received the ass-shaped Ali of Cairo in part payment and carried him home. Quoth Ali to himself, "If the ass-man clap the pannel on thee and load thee with water-skins and go with thee half a score journeys a day he will ruin thy health and thou wilt die." So when the water carrier's wife came to bring him his fodder, he butted her with his head and she fell on her back; whereupon he sprang on her and smote her brow with his mouth. She cried aloud and the neighbours came to her assistance and beat him and raised him off her breast. When her husband, the intended water-carrier, came home, she said to him, "Now either divorce me or return the ass to his owner." He asked, "What hath happened?" and she answered, "This is a devil in the guise of a donkey. He sprang upon me, and had not the neighbours beaten him off my bosom he had done me an injury." So he carried the ass back to the Jew, who said to him, "Wherefore hast thou brought him back?" and he replied,

Arab. "Khishkhanah"; a mixed word from Khaysh = canvas or stuffs generally and Pers. Khānah = house room. Dozy (*s.v.*) says *arméit, bufft.*

“He did an injury to my wife.” So the Jew gave him his money again and he went away; and Azariah said to Ali, “Hast thou recourse to knavery, unlucky wretch that thou art, in order that —And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Seven Hundred and Seventeenth Night,

She continued, It hath reached me, O auspicious King, that when the water-carrier brought back the ass, its Jew owner returned to him the moneys and turning to Ali of Cairo, said, “Hast thou recourse to knavery, unlucky wretch that thou art, in order that he may return thee to me? But since it pleaseth thee to be an ass, I will make thee a spectacle and laughing-stock to great and small.” Then he mounted him and rode till he came without the city, when he brought out the ashes in powder and conjuring over it sprinkled it upon the air and immediately the castle appeared. He entered and taking the saddle-bags off the ass's back set up the rod and hung to it the charger wherein were the clothes, proclaiming aloud, “Where be the clever ones of all quarters who may avail to take this dress?” Then he conjured as before and meat was set before him and he ate, and then wine when he drank; after which he took a cup of water, and muttering certain words thereover, sprinkled it on the ass Ali, saying, “Quit this form and return to thy former shape.” Ali straightway became a man once more and Azariah said to him, “O Ali, take good advice and be content with my mischief. Thou hast no call to marry Zaynab nor to take my daughter's dress, for 'tis no easy matter for thee: so leave greed and 'twill be better for thee; else will I turn thee into a bear or an ape, or set on thee an Ifrit who will cast thee behind the Mountain Kaf.” He replied, “I have engaged to take the dress and needs must I have it, and thou must Islamise or I will slay thee.” Rejoined the Jew, “O Ali, thou art like a walnut; unless it be broken it cannot be eaten.” Then he took a cup of water, and conjuring over it, sprinkled Ali with somewhat thereof, saying, “Take thou shape of bear”; whereupon he instantly became a bear, and the Jew put a collar about his neck, muzzled him, and chained him to a picket of iron. Then he sat down and ate and drank, now and then throwing him a morsel of his orts and emptying the dregs of the cup over him, till the morning, when he rose and laid by the tray and the dress and conjured over the bear, which followed him to the shop. There the Jew sat down and emptied the gold and silver into the trays before Ali, after binding him by the chain; and the bear there abode seeing and

comprehending but not able to speak. Presently up came a man and a merchant, why accosted the Jew and said to him, "O Master, wilt thou sell me yonder bear? I have a wife who is my cousin and is sick; and they have prescribed for her to eat bears' flesh and anoint herself with bears' grease." At this the Jew rejoiced and said to himself, "I will sell him to this merchant, so he may slaughter him and we be at peace from him." And Ali also said in his mind, "By Allah, this fellow meaneth to slaughter me; but deliverance is with the Almighty." Then said the Jew, "He is a present from me to thee." So the merchant took him and carried him to the butcher, to whom he said, "Bring thy tools and company me." The butcher took his knives and followed the merchant to his house, where he bound the beast and fell to sharpening his blade; but, when he went up to him to slaughter him, the bear escaped from his hands and rising into the air, disappeared from sight between heaven and earth; nor did he cease flying till he alighted at the Jew's castle. Now the reason thereof was on this wise. When the Jew returned home, his daughter questioned him of Ali and he told her what had happened; whereupon she said, "Summon a Jinni and ask him of the youth, whether he be indeed Mercury Ali or another who seeketh to put a cheat on thee." So Azariah called a Jinni by conjurations and questioned him of Ali; and he replied, "'Tis Ali of Cairo himself. The butcher hath pinioned him and whetted his knife to slaughter him." Quoth the Jew, "Go, snatch him up and bring him hither, ere the butcher cut his throat." So the Jinni flew off and snatching Ali out of the butcher's hands, bore him to the palace and set him down before the Jew, who took a cup of water, and conjuring over it sprinkled him therewith, saying, "Return to thine own shape." And he straightway became a man again as before. The Jew's daughter Kamar,¹ seeing him to be a handsome young man, fell in love with him and he fell in love with her; and she said to him, "O unlucky one, why dost thou go about to take my dress, enforcing my father to deal thus with thee?" Quoth he, "I have engaged to get it for Zaynab the Coney-catcher, that I may wed her therewith." And she said, "Others than thou have played pranks with my father to get my dress, but could not win to it"; presently adding, "So put away this thought from thee." But he answered, "Needs must I have it, and thy father must become a Moslem, else I will slay him." Then said the Jew,

1 The Bresl. Edit. "*Kamariyah*" = Moon-like (fem.) for Moon.

"See, O my daughter, how this unlucky fellow seeketh his own destruction"; adding, "Now I will turn thee into a dog." So he took a cup graven with characters and full of water, and conjuring over it, sprinkled some of it upon Ali, saying, "Take thou form of dog." Whereupon he straightway became a dog, and the Jew and his daughter drank together till the morning, when the father laid up the dress and charger and mounted his mule. Then he conjured over the dog, which followed him as he rode towards the town, and all dogs barked at Ali¹ as he passed, till he came to the shop of a broker, a seller of second-hand goods, who rose and drove away the dogs, and Ali lay down before him. The Jew turned and looked for him, but, finding him not, passed onwards. Presently, the broker shut up his shop and went home, followed by the dog, which, when his daughter saw enter the house, she veiled her face and said, "O my papa, dost thou bring a strange man in to me?" He replied, "O my daughter, this is a dog." Quoth she, "Not so, 'tis Ali the Cairene, when the Jew Azariah hath enchanted"; and she turned to the dog and said to him, "Art not Ali of Cairo?" And he signed to her with his head, "Yes." Then her father asked her, "Why did the Jew enchant him?" and she answered, "Because of his daughter Kamar's dress; but I can release him." Said the broker, "An thou canst indeed do him this good office, now is the time," and she, "If he will marry me, I will release him." And he signed to her with his head, "Yes." So she took a cup of water, graven with certain signs and conjuring over it, was about to sprinkle Ali therewith, when lo and behold! she heard a great cry and the cup fell from her hand. She turned and found that it was her father's handmaid, who had cried out; and she said to her, "O my mistress, is't thus thou keepest the covenant between me and thee? None taught thee this art save I, and thou didst agree with me that thou wouldst do naught without consulting me and that whoso married thee should marry me also, and that one night should be mine and one night thine." And the broker's daughter said, "'Tis well." When the broker heard the maid's words, he asked his daughter, "Who taught the maid?" and she answered, "O my papa, enquire of herself." So he put the question and she replied, "Know, O my lord, that when I was with Azariah the Jew, I used to spy upon him and listen to

¹ Every traveller describes the manners and customs of dogs in Eastern cities where they furiously attack all canine intruders. I have noticed the subject in writing of Al-Madinah where the beasts are confined to the suburbs (Pilgrimage, ii. 52-54).

him, when he performed his gramarye; and when he went forth to his shop in Baghdad, I opened his books and read in them, till I became skilled in the Cabbala-science. One day, he was warm with wine and would have me lie with him, but I objected, saying, I may not grant thee this except thou become a Moslem. He refused and I said to him, Now for the Sultan's market.¹ So he sold me to thee and I taught my young mistress, making it a condition with her that she should do naught without my counsel, and that whoso might wed her should wed me also, one night for me and one night for her." Then she took a cup of water and conjuring over it, sprinkled the dog therewith, saying, "Return thou to form of man." And he straightway was restored to his former shape; whereupon the broker saluted him with the salam and asked him the reason of his enchantment. So Ali told him all that had passed—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Seven Hundred and Eighteenth Night,

She resumed, It hath reached me, O auspicious King, that the broker, having saluted Ali of Cairo with the salam, asked him the reason of his enchantment and what had befallen him; and he answered by telling him all that had passed, when the broker said to him, "Will not my daughter and thy handmaid suffice thee?" but he answered, "Needs must I have Zaynab also." Now suddenly there came a rap at the door and the maid said, "Who is at the door?" The knocker replied, "Kamar, daughter of Azariah the Jew; say me, is Ali of Cairo with you?" Replied the broker's daughter, "O thou daughter of a dog! If he be with us, what wilt thou with him? Go down, O maid, and open to her." So the maid let her in, and when she looked upon Ali and he upon her, he said, "What bringeth thee hither, O dog's daughter?" Quoth she, "I testify that there is no god but *the* God and I testify that Mohammed is the Apostle of God." And, having thus Islamised, she asked him, "Do men in the Faith of Al-Islam give marriage portions to women or do women dower men?" Quoth he, "Men endow women." "Then," said she, "I come and dower myself for thee, bringing thee as my marriage-portion my dress together with the rod and charger and chains and the head of my father, the enemy of thee and the foeman of Allah." And she threw down the Jew's head before him. Now the cause of her slaying her sire was as follows. On the night of his turning Ali into a dog,

¹ She could legally compel him to sell her; because, being an Infidel, he had attempted to debauch a Moslemah.

she saw, in a dream, a speaker who said to her, "Become a Moslemah." She did so; and as soon as she awoke next morning she expounded Al-Islam to her father, who refused to embrace the Faith; so she drugged him with Bhang and killed him. As for Ali, he took the gear and said to the broker, "Meet we to-morrow at the Caliph's Diwan, that I may take thy daughter and the handmaid to wife." Then he set out rejoicing, to return to the barrack of the Forty. On his way he met a sweetmeat-seller, who was beating hand upon hand and saying, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great! Folk's labour hath waxed sinful and man is active only in fraud!" Then said he to Ali, "I conjure thee, by Allah, taste of this confection!" So Ali took a piece and ate it and fell down senseless, for there was Bhang therein; whereupon the sweetmeat-seller seized the dress and the charger and the rest of the gear, and thrusting them into the box where he kept his sweetmeats hoisted it up and made off. Presently he met a Kazi, who called to him, saying, "Come hither, O sweetmeat-seller!" So he went up to him and setting down his sack laid the tray of sweetmeats upon it and asked, "What dost thou want?" "Halwá and dragées,"¹ answered the Kazi and, taking some in his hand, said, "Both of these are adulterated." Then he brought out sweetmeats from his breast-pocket² and gave them to the sweetmeat-seller, saying, "Look at this fashion; how excellent it is! Eat of it and make the like of it." So he ate and fell down senseless, for the sweetmeats were drugged with Bhang, whereupon the Kazi bundled him into the sack and made off with him, charger and chest and all, to the barrack of the Forty. Now the Judge in question was Hasan Shuman and the reason of this was as follows. When Ali had been gone some days in quest of the dress and they heard no news of him, Calamity Ahmad said to his men, "O lads, go and seek for your brother Ali of Cairo." So they sallied forth in quest of him and among the rest Hasan Shuman the Pestilence, disguised in a Kazi's gear. He came upon the sweetmeat-seller and, knowing him for Ahmad al-Lakit,³ suspected him of having played some trick upon Ali; so he drugged him and did as we have seen.

¹ Arab. "Haláwat wa Mulabbas"; the latter etymologically means one dressed or clothed. Here it alludes to almonds, etc., clothed or coated with sugar. See Dozy (*s.v.*) "labas."

² Arab. "Ubb," from a root = being long: Dozy (*s.v.*) says poche au sein; Habb al-'ubb is a woman's ornament.

³ Who, it will be remembered, was Dalilah's grandson.

Meanwhile, the other Forty fared about the streets and highways making search in different directions, and amongst them Ali Kitf al-Jamal, who, espying a crowd, made towards the people and found the Cairene Ali lying drugged and senseless in their midst. So he revived him and he came to himself and seeing the folk flocking around him asked, "Where am I?" Answered Ali Camel-shoulder and his comrades, "We found thee lying here drugged, but know not who drugged thee." Quoth Ali, 'Twas a certain sweetmeat-seller who drugged me and took the gear from me; but where is he gone?" Quoth his comrades, "We have seen nothing of him; but come, rise and go home with us." So they returned to the barrack, where they found Ahmad al-Danaf, who greeted Ali and enquired if he had brought the dress. He replied, "I was coming hither with it and other matters, including the Jew's head, when a sweetmeat-seller met me and drugged me with Bhang and took them from me." Then he told him the whole tale ending with, "If I come across that man of goodies again, I will requite him." Presently Hasan Shuman came out of a closet and said to him, "Hast thou gotten the gear, O Ali?" So he told him what had befallen him and added, "If I know whither the rascal is gone and where to find the knave, I would pay him out. Knowest thou whither he went?" Answered Hassan, "I know where he is"; and opening the door of the closet, showed him the sweetmeat-seller within, drugged and senseless. Then he aroused him and he opened his eyes and finding himself in presence of Mercury Ali and Calanitiy Ahmad and the Forty, started up and said, "Where am I and who hath laid hands on me?" Replied Shuman, "'Twas I laid hands on thee"; and Ali cried, "O perfidious wretch, wilt thou play thy pranks on me?" And he would have slain him: but Hasan said to him, "Hold thy hand, for this fellow is become thy kinsman." "How my kinsman?" quoth Ali; and quoth Hasan, "This is Ahmad al-Lakit, son of Zaynab's sister." Then said Ali to the prisoner, "Why didst thou thus, O Lakit?" and he replied, "My grandmother, Dalilah the Wily, bade me do it; only because Zurayk the fishmonger forgathered with the old woman and said:—Mercury Ali of Cairo is a sharper and a past master in knavery, and he will certainly slay the Jew and bring hither the dress. So she sent for me and said to me, O Ahmad, dost thou know Ali of Cairo? Answered I:—Indeed I do and 'twas I directed him to Ahmad al-Danaf's lodging when he first came to Baghdad. Quoth she:—Go and set thy nets for him, and if he have brought back the gear, put a

cheat on him and take it from him. So I went round about the highways of the city, till I met a sweetmeat-seller and buying his clothes and stock-in-trade and gear for ten dinars, did what was done." Thereupon quoth Ali, "Go back to thy grandmother and Zurayk, and tell them that I have brought the gear and the Jew's head and say to them:—Meet me to-morrow at the Caliph's Diwan, there to receive Zaynab's dowry." And Calamity Ahmad rejoiced in this and said, "We have not wasted our pains in rearing thee, O Ali!" Next morning Ali took the dress, the charger, the rod and the chains of gold, together with the head of Azariah the Jew mounted on a pike, and went up, accompanied by Ahmad al-Danaf and the Forty, to the Diwan, where they kissed ground before the Caliph,—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Seven Hundred and Nineteenth Night,

She said, It hath reached me, O auspicious King, that when Ali the Cairene went up to the Caliph's Diwan, accompanied by his uncle Ahmad al-Danaf and his lad̄s, they kissed ground before the Caliph, who turned, and seeing a youth of the most valiant aspect, enquired of Calamity Ahmad concerning him and he replied, "O Commander of the Faithful, this is Mercury Ali, the Egyptian captain of the brave boys of Cairo, and he is the first of my lad̄s." And the Caliph loved him for the valour that shone from between his eyes, testifying for him and not against him. Then Ali rose; and, casting the Jew's head down before him, said, "May thine every enemy be like this one, O Prince of True Believers!" Quoth Al-Rashid, "Whose head is this?" and quoth Ali, "'Tis the head of Azariah the Jew." "Who slew him?" asked the Caliph. So Ali related to him all that had passed, from first to last, and the Caliph said, "I had not thought thou wouldst kill him, for that he was a sorcerer." Ali replied, "O Commander of the Faithful, my Lord made me prevail to his slaughter." Then the Caliph sent the Chief of Police to the Jew's palace, where he found him lying headless; so he laid the body on a bier,¹ and carried it to Al-Rashid, who commanded to burn it. Whereat,

¹ Arab. "Tábút," a term applied to the Ark of the Covenant (Koran, ii. 349), which contained Moses' rod and shoes, Aaron's mitre, the manna-pot, the broken Tables of the Law, and the portraits of all the prophets which are to appear till the end of time—an extensive list for a box measuring 3 by 2 cubits. Europeans often translate it coffin, but it is properly the wooden case placed over an honoured grave. "Irán" is the Ark of Moses' exposure, also the large hearse on which tribal chiefs were carried to earth.

behold, up came Kamar and kissing ground before the Caliph, informed him that she was the daughter of Jew Azariah and that she had become a Moslemah. Then she renewed her profession of Faith before the Commander of the Faithful and said to him "Be thou my intercessor with Sharper Ali that he take me to wife." She also appointed him her guardian to consent to her marriage with the Cairene, to whom he gave the Jew's palace and all its contents, saying, "Ask a boon of me." Quoth Ali, "I beg of thee to let me stand on thy carpet and eat of thy table"; and quoth the Caliph, "O Ali, hast thou any lads?" He replied, "I have forty lads; but they are in Cairo." Rejoined the Caliph, "Send to Cairo and fetch them hither," presently adding, "But, O Ali, hast thou a barrack for them?" "No," answered Ali; and Hasan Shuman said, "I make him a present of my barrack with all that is therein, O Commander of the Faithful." However, the Caliph retorted, saying, "Thy lodging is thine own, O Hasan"; and he bade his treasurer give the court architect ten thousand dinars, that he might build Ali a hall with four daïses and forty sleeping-closets for his lads. Then said he, "O Ali, hast thou any further wish, that we may command its fulfilment?" and said Ali, "O King of the age, be thou my intercessor with Dalilah the Wily that she give me her daughter Zaynab to wife and take the dress and gear of Azariah's girl in lieu of dower." Dalilah accepted the Caliph's intercession and accepted the charger and dress and what not, and they drew up the marriage contracts between Ali and Zaynab and Kamar, the Jew's daughter and the broker's daughter, and the handmaid. Moreover, the Caliph assigned him a solde with a table morning and evening, and stipends and allowances for fodder; all of the most liberal. Then Ali the Cairene fell to making ready for the wedding festivities and, after thirty days, he sent a letter to his comrades in Cairo, wherein he gave them to know of the favours and honours which the Caliph had bestowed upon him and said, "I have married four maidens and needs must ye come to the wedding." So, after a reasonable time the forty lads arrived and they held high festival; he homed them in his barrack and entreated them with the utmost regard and presented them to the Caliph, who bestowed on them robes of honour and largesse. Then the tiring-women displayed Zaynab before Ali in the dress of the Jew's daughter, and he went in unto her and found her a pearl unthriden. Then he went in unto the three other maidens and found them accomplished in beauty and loveliness. After this it befell that Ali of Cairo was one night on guard by the Caliph, who said to him, "I wish thee

O Ali, to tell me all that hath befallen thee from first to last with Dalilah the Wily and Zaynab the Coney-catcher and Zurayk the Fishmonger." So Ali related to him all his adventures, and the Commander of the Faithful bade record them and lay them up in the royal muniment-rooms. So they wrote down all that had befallen him, and kept it in store with other histories for the people of Mohammed the Best of Men. And Ali and his wives and comrades abode in all solace of life and its joyance, till there came to them the Destroyer of delights and Sunderer of societies; and Allah (be He extolled and exalted!) is All-knowing¹! And also men relate the tale of

1 *i.e.* what we have related is not " Gospel Truth."

